

MEDITATION: *The Gateway*
to the Kingdom of God

Lee Timmerman

Visit us at: www.leetimmerman.com

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Phoenix, AZ; USA

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Author's Note

At the age of three, with my out-of-body experience, and the realization that neither earth nor the body was my home, I began to work on what was my home, and came to the understanding that what I could take with me was the only thing that was mine.

That state of Satyam, Shivam, Sundaram Consciousness that I experienced with the mystical experience at age three is what I identified with as my Soul's nature and my home. My life has been a journey to attain this state of Consciousness continuously.

“Be ye still and know that you are God.” The process of meditation is the key to realizing we are created in the image of God. The meditation practices in this book are the practices that I use to experience my Wholistic nature, and which helped me come to a greater understanding of “Who am I? Why am I here? What is the purpose of life, and what is my relationship with God?”

The goal of meditation is to realize that our nature and the nature of God are one and the same Satyam, Shivam, Sundaram. By focusing on the sacred vibration of the Word, and calming down the mind, breath, and ego, we become aware of our Satyam, Shivam, Sundaram nature.

The Soul's journey is about learning to appreciate, delight in, and share the essence of Satyam, Shivam, and Sundaram that permeates all life.

Light, blessings, and joy, Lee

· See “About the Author” at www.leetimmerman.com for a description of this mystical experience.

*when the flame
becomes
the fire
and the fire
becomes
the flame
the dance
and the
dancer
are one*

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There is a universality of the human experience that transcends time and boundaries; and it is this positive human experience that inspires and uplifts the human spirit.

Introduction

All of humanity has an innate desire to experience happiness. We seek after happiness throughout our life, each in our own way. The diversity amongst humanity is most evident in what we believe will bring us happiness, and in the manner and process through which we strive to attain our beliefs of happiness. Most of our interests and activities are undertaken with the belief that our endeavors will help us to attain happiness.

In the process of the attainment of happiness, we must understand the soul is Satyam (love, ecstasy), Shivam (harmony, bliss), Sundaram (beauty, joy). The soul is happiness, and to attain lasting happiness, we will have to attain realization of our soul.

Meditation is a process of self-discovery that leads to knowledge of our Wholistic nature. The goal of meditation is to realize that our nature and the nature of all life (God), both manifested and unmanifested, are one and the same. Knowledge of our oneness with all life leads to a natural unfoldment of the human spirit into our nature of Wholistic Consciousness. Realization of our Wholistic nature is a twofold process of self-awareness. Firstly, by calming the mind, breath, and ego (meditation) we discover who we are—our human nature, our spirit nature, and our Wholistic consciousness nature. Secondly, this knowledge is then utilized to allow us to let go of our mindsets and go beyond our limitations, thereby freeing us into our Wholistic nature and harmonizing with all life (God). We will then have true freedom to live within our Wholistic nature of

love, harmony, beauty, joy, and ecstasy. We will have freedom into life and life more abundantly.

Meditation can help us to attain one of the greatest blessings anyone could receive, which is to know our self. Through discovering our nature as eternal, consciousness, and ecstasy, we will be freeing our self into life where we will be able to live and harmonize with all life. The realization of our nature and the nature of all life (God) as one and the same Satyam, Shivam, Sundaram is the awakening into our true self.

The Soul, once born, lives forever, exploring the many levels of God Consciousness. To enjoy the journey, we must realize that our nature of eternal Satyam, Shivam, Sundaram is the same Satyam, Shivam, Sundaram as God.

We are created in the image of God. Therefore, the intention of realizing our eternal and Wholistic nature should be the foundation upon which all our desires to explore life are built. Our life's goal becomes the experience of Satyam, Shivam, Sundaram with both the inward and the outward journey.

Meditation will give us something that nothing else can. It can give us what no friend, no amount of money, no beautiful or athletic body, and no activity can give us. Meditation can give us direct knowledge that we are pure Satyam (love) Consciousness, ecstasy. This means pure consciousness beyond any form or any activity. In the ancient scriptures it says, "Be ye still and know that I am God." To do this, we calm down the mind, breath, and ego through the process of meditation, which will allow us to have the experience of being infinite and eternal. This infinite and eternal Consciousness is the same God-stuff as the *Satyam* (love), *Shivam* (harmony/intelligence), and *Sundaram* (joy and beauty). In theology, this means we are created in the image of God. But it is the actual experience of this that frees us from the idea of separateness (maya) or the idea incompleteness (Original sin).

The idea of incompleteness is the root cause of all suffering. It is the root cause of all pain and fear that humanity experiences. We believe that we are separate and incomplete, and therefore, we cannot be happy unless we have something from the external for security: a nice house, friends, lovers, family, or whatever it is our mind comes up with. This idea of incompleteness, the ego, or what is referred to in the West as

Satan or the great deceiver, is the root cause of all our suffering. Meditation is the one thing that can take us beyond this idea or veil. It allows us to experience our Self as pure consciousness beyond all forms. Meditation will give us the experience of knowing our true nature as *Om Satyam*, pure love. It gives us the experience of knowing we are *Om Shivam*, the Divine knowledge, and omnipresent harmony with all life. It gives us the experience of our *Om Sundaram* nature, that of joy, bliss, and beauty.

These three aspects of our nature, Satyam, Shivam, and Sundaram, is the triune essence of all life, God, and can be experienced. This nature of God and Soul can be experienced in a relationship, in music, in art, in a thousand different ways. However, when we experience it in meditation, beyond form or activity, we then know it is our very nature and not something that comes from, or because of, something external. When most people have felt the love, harmony, joy, bliss, and beauty, they have a tendency to give credit for those experiences to activities or other people, yet those experiences have as their source the true nature of the Soul, and the triune nature of God. The importance of meditation, the beauty and joy of meditation, is that it will bring us to our eternal nature of Satyam Consciousness beyond all form.

Hazrat Inayat Khan said that we should seek God Realization and we will discover our self, but if we seek Self Realization, we may not discover God. This appeals to those who are religious. Lahiri Mahasaya, another great prophet, who lived at about the same time, said that he was going to teach Kriya Yoga (an advanced meditation technique), so those who had trouble believing in Divinity could discover their own divine nature. Hazrat Inayat Khan suggested seeking God, and thus discovering our Self. Lahiri Mahasaya suggested seeking our Self, and thus discovering God. Each person must find which tradition they prefer. Swami Rama said life is both the inward journey and the outward journey, and that we should touch and perfect both. This Wholistic awareness of both the inward journey and the outward journey is what the Royal Path offers. The Royal Path starts with the premise that we are Satyam, Shivam, Sundaram, and we are going to touch and perfect both the inward journey (meditation) and the outward expression (activity).

The very fountain of power is in the breath. The breath is the link between body, mind, and spirit. When there is harmony between the body, mind, and spirit, we can accomplish anything.

BREATH OF LIFE

In the journey towards developing happy, healthy, and loving relationships with our self, others, and life around us, we must come to our breath. We need to understand the importance of breath in our life. Without the understanding of the importance of the breath and regulation of the breath, we will not be able to live a happy, healthy, and harmonious life.

The average person will breathe approximately 500 cubic centimeters of oxygen per breath, yet our lung capacity is approximately 3500 cubic centimeters. The average person will breathe 16–22 times a minute. Someone doing deep diaphragmatic breathing would only need 2–3 breaths a minute while at rest. Not only does deep breathing provide more oxygen to the system, it also removes more carbon dioxide and toxins from the body. The average person is providing 1/7th of oxygen nutrition to the body and removing 1/7th of the toxins with each breath.

It is more important to breathe properly than it is to eat properly. Proper breathing will positively affect us physically, mentally, and emotionally. It is easy to see the need for oxygen nutrition when it is put into the context of: How long can we live without food before we die? How long can we live without water before we die? How long can we live

without oxygen before we die? Oxygen is the primary nutritional need of the body and mind, yet most people will give little, if any, time and attention to the breath.

By increasing the fullness of breath, more oxygen will be coming into the body and more toxins will be removed. When we realize the benefits of more oxygen, we will be more inclined to make the effort to improve our breathing habits. Most people would never dream of cutting their food or caloric intake to 1/7th of what they normally eat, nor would they consider cutting their water intake to 1/7th of what they drink. However, we don't give much thought to providing the body with only 1/7th of the oxygen it can utilize. Stress, anxiety, conflict, and discord are a direct result of this lack of oxygen nutrition to the body and mind.

If we view oxygen as nutrition and approach it from a nutritional point of view, we will see the physiological need to change our breathing habits. We will then begin to see the connection between the mind and body. As we begin to take in more oxygen and get rid of more toxins, we will notice how calm and peaceful our mind is. A mind that is peaceful and calm is more open to see and enjoy the diversity of life. The very act of proper breathing will bring about a beneficial change in our view of life, our moods and attitudes, and an openness of the heart.

Breath is part of the autonomic nervous system, so we can breathe without even thinking about it. When we bring our attention to the breath, we can change the depth, length, and frequency of our breath. How we breathe is basically just a habit we have formed. Because it is a habit, it is something we can change. By paying attention to what we are doing, we can change shallow and irregular breathing to slow, deep, rhythmic breathing. When we understand that increased oxygen and reduced toxins will help make us happier and healthier, we will be willing to take the time and make the effort to change our habits.

Changing our breathing habits begins with simply taking full, gentle, deep breaths every day. While doing this, pay attention to how the body and mind respond. Be aware of how you felt physically, mentally, and emotionally before you began the diaphragmatic breathing and how you feel afterwards. The mind will become calmer during deep diaphragmatic breathing. A mind that is anxious, angry, or irritated will be accompanied by short and rapid breaths. The mind will follow the breath, so if we

regulate our breathing we can have better control of the mind. We can use deep full breathing to attain a calmer and more peaceful mind.

In the beginning, we will need to use discipline to regulate our breath. We change our shallow breathing to deep diaphragmatic breathing, which begins to calm the mind. More oxygen is available to the body, which improves our health. More carbon dioxide and more toxins are being eliminated. The body and mind will now have maximum fuel to fulfill our desires and our duties.

To discipline ourselves with proper breathing, we simply take a little time each day to practice deep diaphragmatic breathing. We take full diaphragmatic breaths, and count from 1 to 12 as we inhale. If we can't make it to 12, we choose a lower number that we can reach. Then we exhale to the same count. It is deep, slow, and even. The brief pauses between breaths should also be even. Ideally, we take a few minutes each hour for this practice. We pay attention to the differences in how we felt before the practice and how we feel afterwards. Also pay attention to the length of the deep breathing. The first deep breath may have been to a count of 1 to 4. After a couple of minutes, it may be 1 to 12. The goal of practicing this 1–12 breathing technique throughout the day is to have a calmer breath and therefore, a calmer mind, but this practice also allows us to change our whole breathing habit.

Breathing is part of the autonomic nervous system and is an automatic function. However, we can control *how* we breathe. The way we presently breathe is by habit. Habits can be changed. By consciously practicing deeper breathing, it will eventually become our new breathing habit. When this new habit is established, we won't have to give it much time and attention.

Another breathing practice is called Bellows Breathing. It is a deep and full inhalation through the nostrils with four or five quick and short exhalations through our mouth to expel all the air from the lungs. This process will allow us to take a deep breath *and* help our body and mind to relax and calm down. When we concentrate on expelling all the air, we will be focused on what we are doing. This will relax us, and this relaxation will allow us to take an even deeper breath. The inhalation is done slowly and gently. The exhalation is done with four or five quick mildly explosive exhalations. Both

the 1–12 breathing technique and the Bellows breathing will help us be aware of our breathing habits and allow us to change them, when we do them consistently and daily.

When we have experimented with changing our breathing patterns and see how effective and important it is in controlling the mind, we will begin to pay more attention to our breathing. It will become natural to check how we are breathing throughout the day. In the beginning, we will have to set aside a few minutes each day to consciously work on diaphragmatic breathing, but eventually it will become routine. Within a few days we will begin to harvest the benefits of increased oxygen and reduced toxins with more peace, joy, and calmness of the mind, less agitation, more positive thinking and feeling. We will see the connection of the deeper breathing to increased energy and enthusiasm for life.

PRANAYAMA: THE FOUNDATION OF POWER

“Prana” means life force, and “yama” means control. Pranayama literally means controlling the life force. The foundation of life is the

breath, whether it is the prana one attains through the individual breath, or through the Breath of God (called the Word, or the Christ/Krishna Consciousness).

Pranayama begins with diaphragmatic breathing. It is a simple process. We inhale completely, filling the upper and lower lobes of the lungs, and then we exhale completely to expel the air from the upper and lower lobes. This brings in more oxygen, dispels more carbon dioxide and toxins. Diaphragmatic breathing also acts as a pump to bring in more prana directly through the medulla oblongata,¹ which is located at the base of the skull. The prana is drawn in through the medulla on the exhalation, so the longer our exhalation, the more prana is taken in. This is why it is important to have a long full breath. On the inhalation, we are bringing in oxygen, which is a vehicle for the prana, and on the exhalation, we expel carbon dioxide and are drawing in the prana directly through the medulla. Regulated diaphragmatic breathing also helps calm our mind. If we do not take control of our breath, it will be difficult to take control of our mind.

¹ See Glossary

The gunas (sattvic, rajasic, tamasic) come into play with the mind. The sattvic gunas are those activities, thoughts, or vibrations that lead to stillness and peace, and therefore ecstasy. The rajasic thoughts or vibrations are those that are active and will lead either to the joy and delight of the sattvic, or to the tamasic activities, thoughts, or vibrations that lead to destruction or suffering. Until we learn to breathe deeply, our mind will constantly be struggling with the duality of the rajasic and tamasic vibrations that are dominating the mass consciousness at this time. Simply extending our breath to diaphragmatic breathing will help our mind transcend this tamasic level of thoughts and ideas. Once we are able to transcend the tamasic level, we no longer have to struggle with the constant bombardment of negative vibrations. Once we have transcended to a higher vibration of rajasic to sattvic vibrations, our thoughts will be uplifting, delightful, and joyful.

The deeper and calmer the breath, the easier it is to transcend from the rajasic state of joy and delight, to the sattvic level, where we want to experience the peace and ecstasy that is our nature.

Most people just breathe out of habit, and habits are things we can change. It may take a couple of weeks or months of practicing these techniques to change our habit of breathing, but once we do, we will no longer have to think about making the effort. We will just normally be breathing a deep, calm, diaphragmatic breath. Our mind will then find it easier to stay focused on that which is positive and uplifting to the human spirit, and easier to focus on the accomplishment of our life goals.

*Meditation gives us something that nothing else can,
which is awareness and direct knowledge of our Self,
our Wholistic and eternal Self*

meditation

To know our Self is an inner Journey that must be undertaken in order to live a happy and fulfilling life. Meditation helps us be aware of the Wholistic self. Through developing concentration and calming down the breath, we can calm down the conscious thoughts. Once we calm the conscious mind, we can become aware of the subconscious thoughts. We can also become aware of the superconscious mind.²

To be in control of our destiny, we use discipline to control and direct our mind. Quieting the mind does not mean to empty it. To quiet the mind means to focus and concentrate it on what we choose. There are many types of meditation. There are meditations on mantras (words) and yantras (images); meditation on theologies, on objects, and on holy ones. However, there are really only three subject matters of meditation. The first of these subjects is the “freedom from.” This is freedom from our mental conflicts, freedom from stress, freedom from all that bothers us in our conscious awareness. It is freedom from the diseases or the eight meannesses of the human condition (hatred, fear, grief, shame, condemnation, race prejudice, narrowness of

² *Conscious*: awareness of body, senses, and breath; *Subconscious* (active in sleep): associated with little or no conscious awareness of body, senses, and breath; *Superconscious*: state of freedom from the delusion that “existence” depends on the body, senses, and breath.

thinking, and pride of pedigree or tribe). These lie within both the conscious and subconscious mind. Meditation on the conscious mind is about what we want to resolve, create, think, and do, or what we want to go beyond. In order to have meditation on the inner subconscious mind, we have to quiet the conscious mind.

The second subject matter of meditation involves our enslavements to our personal beliefs or the ideologies that we have chosen. This includes fears and issues that may have come from childhood. These issues may have distorted our view. Something may have happened in the past that prejudiced us in a certain way. By quieting the conscious mind, we get to the subconscious mind and can begin to work on these samskaras (beliefs) that are standing in the way of our enjoyment of life. As an example, we may be aware that we have a sliver in our hand, but that awareness doesn't heal the hand. When we discover an unresolved issue in the subconscious, our awareness of it doesn't heal the wound. We have to address it by letting go of it or resolving (healing) it.

The third subject of meditation is the greatest of all. It is the exploration of our Wholistic life and the "freedom into" our nature. It is how to live in love, joy, harmony, happiness, and freedom. This will happen when we are *free from* our conflicts and issues. The process of developing a relationship with our Self is not going to be instant. However, when we make consistent and steady efforts, it can be an ever-expanding enjoyment of life. Coming to our self will be a continuous evolution and revolution.

How do we meditate? The simplest way is to work with our nature. We have already established that the most important nutrient is breath, because of the oxygenation and detoxification that occur with the breath. It is also one of the basic rhythms we have in our body. Thus, it is natural to base meditation on the breath. We use a mantra³, which is a word or sound that helps us to concentrate, and link it to our breath. The mantra to begin with is the *So Hum*.

So Hum is the actual sound of the inhalation and the exhalation. When we breathe in gently, deeply, and diaphragmatically through the nostrils, we will discover the sound of the inhalation is *So*. As we exhale gently and completely, the sound will be *Hum*. This mantra means "I am this, I am that." The sound of our breath exists. We are the sum total of our awareness on the inhalation and exhalation. The mantra then comes to mean "I am

³ Mantra is a Sanskrit word, which literally means "instrument of thought."

this, I am that. I am aware of this about my self, and I am aware of that about my self. I am aware of this about life, and I am aware of that about life.”

Concentrating on the breath and the *So Hum*, we are able to get in touch with more complete, quieter breathing. It helps us get in touch and stay focused on one of the most basic rhythms in the body, which is the breath. We listen and mentally repeat the sound of the mantra. *So* on the inhalation, and *Hum* on the exhalation. We pay attention to more than just the sound of *So Hum*. We pay attention to what we are feeling and what we are experiencing. Can we feel the energy, calmness, and joy?

It is the conscious mind that will hear the truck going by, or the noise in the kitchen. It is the conscious mind that will think about work or things to do. If these thoughts are nonessential to our happiness or survival, we can let them go during the time we have set aside for meditation. By calming down and focusing on the breath, we can let go of the nonessential conscious stuff. Once this happens, we will become aware of more subtle thoughts, feelings, and ideas from the subconscious. At this point, we have two choices. We can continue to calm the mind further to have even more subtle experiences, or we can evaluate the issues in the subconscious for a while. We can evaluate the subconscious thoughts for the entire meditation time, or we can just make note of the thoughts so we can work on them later.

“Freedom from” is a term that has to be understood. It is not suppression or repression. “Freedom from” means something no longer affects or impacts our life. We no longer believe something to be true. “Freedom from” means there has been a resolution or ending to the issue or thoughts. We need to become aware of what is in the subconscious because it is part of our mind, and it is the mind that tells us who we are. Every thought coming in is something that is telling us something about our self. It may give insight into our ideas, thoughts, philosophies, fears, insecurities, shame, hatred, or narrowness of thinking. These things must be addressed either in meditation or outside of meditation. If they seem nonessential at the moment, we can choose to continue meditating on the breath and the *So Hum* mantra so we can become quiet and experience freedom into our nature.

BEGINNING TO MEDITATE

The first step of meditation is pranayama, or breath control. Without regulation of the breath, there can be no regulation of the mind. If there is no regulation of the mind, there can be no meditation.

The first step of meditation should be the simple inhalation and exhalation of the 1–12 pranayama technique. This is inhaling to the count of 12 and then exhaling to the count of 12, trying to regulate or make the breath even. It is a deep, calm, even breath. This should be done until the breath is quite relaxed and rhythmic.

Then we start meditating with the *So Hum* technique. As we inhale, we listen to the sound of our breath. The sound of the inhalation is “*So*.” As we exhale, we listen to the sound of our breath. The sound of the exhalation is “*Hum*.” We are listening to the sound of the breath while mentally saying *So* on the inhalation and *Hum* on the exhalation. We are focusing on the breath. We pay attention to all the thoughts and distractions that come. We are not letting them keep us from focusing, but neither are we ignoring them. These thoughts or distractions are telling us something about our days, something about us. We can choose to either evaluate them or not evaluate them during meditation. We are just paying attention.

The deeper we dive into the *So Hum*, the deeper our meditations will be. We will begin to transcend the mind and areas of mental activity. Once we begin to do that, it is time to go to the *Om* technique. Instead of using the *So Hum* mantra, you now use the *Om* mantra.⁴ When we attune to the *Om*, we will be attuning to all life, and we will then begin to feel our self expanding out beyond our limited identities. We will experience our self expanding out into the rest of life. This meditation of deep, even 1–12 breathing, the *So Hum* technique, and the *Om* technique should be done on a daily basis. One of your meditations each day should be this basic meditation.

Meditation is simple. In each meditation, you should dive into your Self and come away feeling energized. You should feel calmer and more relaxed while doing the deep breathing. You may feel energized while you are doing the breathing techniques. You should have more self-awareness while doing the *So Hum* mantra. You should feel more expanded into the rest of life, with the *Om* mantra. With each meditation, you should feel

⁴ *OM* is the vibratory sound heard throughout creation. It is the sound of creation.

all these things. If you aren't feeling them in each meditation, it means you are not concentrating, or are not paying attention to what is running through your wonderful heart/mind.

I know most people have active schedules, but preparing yourself for meditation is simple. When it is getting close to meditation time, you begin to put the rest of the stuff away. You use non-attachment and say, "I'll get back to that after my meditation. This does not need to be dealt with for the next half-hour." You don't have to spend a long time in the preparation for meditation. Take a few minutes before you sit down to clear the mind of all the things and activities you have been doing and will be doing afterwards. Take a little time to begin to get perspective on why you are meditating and what you hope to gain. Then sit down to meditate. Do the 1–12 deep breathing. Do the *So Hum* mantra and then do the *Om* mantra. If this meditation is done on a consistent basis, Self Realization will come to you because you will have made the effort to discover and realize your Self. These techniques may seem simple, but you will be using some of the most powerful meditation techniques available to humanity.

In the beginning, it is better to have two half-hour meditations than to have one hour-long meditation. It is recommended that you have one meditation at the beginning of your day and the second one at the end of your day. If you only have an hour a day, then it is best to take a half-hour in the morning and a half-hour in the evening.

The timing of your meditations is important. You need to be alert for your meditation. Meditating right before bed is not a good time because most people aren't alert at that time. Meditating immediately after getting out of bed is good if you are alert and refreshed. Each person needs to find the proper time. If you get up early and want to meditate before you go to work, increase your 1–12 deep breathing. This will bring alertness. Find the time of day that is best suited for you and try to make it consistent. Don't become too rigid in your schedule or structure, but be consistent in your scheduled meditation time.

Your place of meditation should be inspirational. It should give you the feeling that you will be able to attain something. Don't go off in a dark closet and close the door because it is the only peaceful place in the house. There is nothing inspirational about a cluttered closet. Find a time when you can sit somewhere that is comfortable and open. If

this is your bedroom, that is fine. If this is your living room, that is fine. If this is your back porch, that is fine. It should be a space in which you feel comfortable and open to life. Finding a place that is also well ventilated with clean air is best for staying alert.

As for posture, you must be comfortable. If you are comfortable sitting cross-legged, do so. If not, find a good chair in which your spine can be kept comfortably erect for a half-hour or an hour meditation. Do not get sloppy in your posture. The main pranic (energy) channels flow from the base of the spine to the crown. If the spine is not kept erect, then these energy channels cannot flow freely. It is important to have proper posture.

You need to develop discipline, because your experience with your Wholistic Self comes in meditation. It doesn't come after the end of a lifetime. It comes in a focused and one-pointed meditation. This is when you will expand into your larger Self. Sit down to each meditation with the focus and belief that meditation will bring you more Self-awareness, more harmonization. Be disciplined and one-pointed in your meditations. This discipline and one-pointedness will help in all areas of your life. A disciplined, consistent effort in meditation will bring knowledge of our Wholistic nature. By taking the knowledge we gain in meditation and incorporating it into our daily life, we will be harmonizing with our Wholistic nature.

Meditation is the process of calming the mind, breath, and ego for the purpose of realizing we are created in the image of God. Meditation is a very simple and gentle process and should be practiced with a gentle yet firm discipline. Concentration will lead to a quieter and deeper meditation. When we continue to quiet down, we will reach the superconscious state, that of our Satyam, Shivam, Sundaram nature.

*When we make consistent and steady efforts, we will have
an ever-expanding enjoyment of life; coming to our Self
will be a continuous evolution and revolution.*

Wholistic awareness

The process of living within our Wholistic nature must be our own unique experience with life. Some people believe in reincarnation, which is the theory of the past. Some people believe in resurrection, which is the theory of the future. In the East, reincarnation is a main interest. In the West, resurrection is a main interest. Yet, realistically, we are all living now. We all have a past and we will have a future. Our understanding of our past and our future is our choice and is based on awareness, not beliefs. The process of Wholistic living allows us to expand our awareness of who we are, where we came from, and who God is. This process can only be done if we are willing to get to know our true and eternal Self.

All the major religions, in one form or another have also said, “Be ye still and know that I am God.” What this means is that if we calm down the mind, breath, and ego, we will realize that we are created in the image of God. We are of the same God-stuff, Satyam, Shivam, Sundaram Consciousness. Whether the inward journey is called the process of enlightenment, salvation, or realization, it is the process we must each undertake in order to experience who we truly are.

Most people believe they are infinite and eternal, yet they fear death. We must realize that the knowledge of our Wholistic self needs to be experienced and not just be

something we hear about and believe in. Meditation is the process that allows us to have this direct experience.

Meditation allows us to calm the mind, breath, and ego so that we can experience our Self as Satyam (eternal love), Shivam (eternal harmony) and Sundaram (eternal beauty). In the stillness of meditation, there remains awareness and consciousness. “Be ye still and know that I am God.” The process of meditation is the key to realizing our Wholistic nature. In the beginning, reading the words, hearing the words, and believing the words will encourage us towards meditation, but it is only in the active process of meditation that we will have the actual experience of our Wholistic Self as consciousness beyond the form.

In meditation we will gain insights and knowledge. When we come out of meditation, we then take that knowledge and information and utilize it for the enjoyment of our everyday life. The sages and seers of all times and traditions have also said that there is only a oneness. The holy ones are saying that God is the sum total of everything manifested and unmanifested. This includes everything from the unmanifested (pure Consciousness without form), to the first form (Christ Consciousness) to the Holy Stream, to the Soul, to the Causal realms and the Causal bodies, to the Astral realms and Astral bodies, to the Physical universe and the Physical bodies. The sum total of all this is what we call God. Not only are we created in the image of God, but we are all also a unique aspect of God. This makes us part of the manifested and unmanifested “Whole”.

Spirituality, divinity, and realization of our Wholistic nature must include life at the physical rather than just the pursuit of the unmanifested God. The physical life is legitimate. The physical body is legitimate. The four primal instincts of food, sleep, procreation, and self-preservation are all divine qualities. They are not evil or bad. They are divine qualities that are limited to the physical reality and should be seen as vehicles that help to preserve life on earth. They allow us to live a healthy life on earth and are for our enjoyment. We should not become slaves to these four primal instincts. We shouldn't feel that we *need* food, sleep, sex and self-preservation in order to be happy or fulfilled. These instincts are there for us to maintain the physical body, which is the vehicle the Soul is using while on earth to learn, grow, and explore life.

The physical body is the vehicle we use to experience life on earth. Birth and death will come to all of us. At death, we won't be taking our physical body, diamonds, gold, lovers, children, or parents with us. We will leave with our awareness. One of my favorite poems is:

*with
the delirious intensity
of losing control
i have danced
on the mountain tops
insanely high
and crawled across
the desert floor
dangerously low
desiring
more mountains
and deserts*

This symbolizes my passion for living, and the experiences I have. Some of the most powerful experiences I have had have been mystical or have included the mystical. The joy and intoxication from the first vision I had of a Holy One lasted for days. The intoxication and bliss of my first experience of the absolute God Consciousness lasted for over a week. The bliss and joy of experiencing my daughter and sons being born lasted for many days. I cannot say that one of these various experiences was more beautiful and more divine than the others. The experiences are the *mountain tops* and *the desert floors*. There were the experiences of intoxication, and there was the tremendous pain I felt at the loss of loved ones. I learned to let the pain go. I realized I was infinite and eternal, and that there is only one life whether on earth or in the heavens. I realized that whether manifested or unmanifested, we exist and are alive. I realized that all I had to do was continue experiencing life. Once you have this realization, then it is just a matter of finding the love, joy, and harmony, or the kingdom of God that permeates all life. It is important to have passion, both for going out and living our life, and for the study of all life.

I have discovered is that there is only one thing that frees us into the enjoyment of life. That one thing is the realization that we are created in the image of God, that we are

infinite and eternal Satyam (love). If we don't realize that we are infinite and eternal, we will continue to believe that our joy, our happiness, and security come from having something from the external. We will believe that we need gold, relationships, fame, respect, and many things that are outside of our Self in order to have a complete life. If we don't realize that we are infinite and eternal Satyam, we will either have the fear of losing loved ones, or the fear of not having someone to love.

What will free us into enjoyment of life is the direct knowledge that we are infinite and eternal Satyam Consciousness. Once we have that knowledge, we are free to experience the *mountain tops* and *deserts floors*. We don't withdraw from life or renounce life. We include more life. It isn't about renouncing relationships. It is about including relationships, jobs, hobbies, interests, and love. It is about living life Wholistically. Ironically, it takes knowledge of our unmanifested nature to free us into the enjoyment of our manifested nature.

The journey to ecstasy is in the process of the inhalation and the exhalation. It is two-fold: Firstly we must work on the realization of our eternal Self (Satyam). We have only one life, one Consciousness, which takes on many forms either on earth or in the heavens. Secondly, we also work on the exhalation, or Satyam (love), Shivam (harmony), Sundaram (beauty and joy) Consciousness in form. We go about the enjoyment of that life, whether on earth or in the heavens. This process of Self Realization is a process that we must do ourselves. It isn't enough to hear that we are infinite and eternal. We must have the experience of this knowledge our Self, which we will gain in deep meditation.

We are a whole being of body, mind, and spirit, and we need to nurture the whole. The relationship we develop with our Self is the beginning of our relationship with the whole of life.

The basic meditation

The basic meditation and the meditation techniques are very simple. They are not complex or even religious. They are not Hindu, Judaic, Egyptian, or Buddhist. They are not Eastern or Western. The meditation techniques are based on the nature of the physical body and the breath, and the mystical connection to the Christ/Krishna Consciousness. The following meditation is a complete basic meditation.

POSTURE

The first step of the basic meditation is to sit upright with good posture. This needs to be physically comfortable, and will allow the energy channels in the body to flow freely. It also allows the breath to flow freely. To sit in a place that is quiet, comfortable, and that has fresh air is beneficial to both the body and the mind. Many people around the world are raised without furniture, so it is natural for them to sit cross-legged. They don't call it "yoga posture," but rather call it just sitting. In the western world most people are raised with furniture and are used to sitting in chairs. You can sit cross-legged or on a chair that allows you to sit comfortable with a straight spine for 30–60 minutes.

The next basic step of meditation is to breathe a few deep diaphragmatic breaths. In breathing deeply and filling the upper and lower lungs, you are getting more oxygen and this brings more alertness. In the full exhalation you are getting rid of more carbon dioxide, which brings more alertness. Proper breathing is very practical. There are two basic breathing practices:

BREATHING

1-12 PRANAYAMA

Inhale a full diaphragmatic breath through both nostrils while counting from one to twelve, and then exhale fully to the same count. The mental counting should be calm and even. The count need not be to the full twelve, but does need to be the same count for both the inhalation and the exhalation. (Example: Inhale to 12 then exhale to 12, or inhale to 6 then exhale to 6.)

ADVANCED 1-4-2 PRANAYAMA

This practice balances the right and left nostrils, balances the ida and pingala (left and right energy channels in the pranic or spirit body). To begin, you close the right nostril with your finger and breathe in the left nostril to the count of 4. You retain, or hold, that breath to the count of 16. You then close the left nostril with your finger and exhale through the right nostril to a count of 8. Next, with the left nostril still closed, you breathe in the right nostril to the count of 4, retain for 16, then exhale through the left nostril to the count of 8. This is one set of 1-4-2 pranayama breathing. If the 4-16-8 count is not comfortable, you can use the count of 3-12-6. It is important, however, to keep the count in some ratio of 1-4-2 such as 4-16-8, 3-12-6 etc. This will balance the ida and pingala energy channels, the left and right brain, and the left and right nostrils. When we are most alert, both nostrils are equally open. Otherwise, throughout the day one nostril will be more predominately open than the other. Normally one nostril

will be more open for two hours and then the other nostril will be more open for the next two hours, and so on. With the 1–4–2 technique, we concentrate on balancing the breath and opening both nostrils equally. We begin to balance the left and right hemispheres of the brain, and the ida and pingala. We bring more oxygen to our meditation and thus are more alert. Again, this is all very practical, powerful, and should never be done for more than 30 minutes in a sitting.

MANTRAS

Next, we come to the mantras. The basic meditation technique will consist of the 1–12 pranayama technique, the 1–4–2 breathing technique, the *Hrim* mantra, the *So Hum* mantra, and the *Om* mantra.

HRIM

The *Hrim* (**Huh**-reem) mantra is also breath related. It is done audibly. The *Hrim* mantra means, “I invoke the indwelling energy.” When we do the *Hrim* mantra, we are invoking our indwelling energy, which allows us to focus on our inner nature, our true self, that of our pure consciousness. *Hrim* is a Sanskrit word. The Sanskrit language vibrates the cerebral-spinal system and the corresponding chakras. To do this mantra, you take a full diaphragmatic breath through the nose with your mouth closed. Then you exhale through your mouth as you say, “**Huh**-reeeemmm”, ending with the “mmm” sound. This is a simple, yet powerful mantra.

SO HUM

The *So Hum* mantra is also breath related, but is done silently, mentally. *So Hum* means, “I am this/I am that.” It is also the sound of our breath. As we inhale, our breath sounds like “*So*”. When we exhale, the breath sounds like “*Hum*”. When we do this mantra, we mentally focus and say “*So*” as we inhale, and mentally focus and say “*Hum*” as we exhale. “I am this/I am that”. We are affirming that we are a unique aspect of God, and we are one with God.

OM

Then we do the *Om* mantra. The *Om* mantra is the most sacred of all because *Om* is the sound that can be heard everywhere in existence.

The *Om* sound can be heard at the physical, astral, causal, and pure Consciousness levels. This is the first Word, the purest sound. We end our meditation time with the *Om* mantra because we are trying to harmonize and experience our oneness with all of life, nature, and Consciousness, the merging of the small self into the large Self.

The six steps to basic meditation are:

1. Proper posture
2. 1–12 pranayama technique: 12 sets
3. 1–4–2 pranayama technique: 12 sets
4. *Hrim* mantra: 12 audible *Hrim*s
5. *So Hum* mantra: Approximately 10–15 minutes
6. *Om* mantra: Approximately 10–15 minutes

This will take approximately 30-40 minutes. It is a very simple, yet powerful meditation technique.

BALANCE

Through this basic meditation technique, we try to find balance in our life by balancing the ida and pingala, and the left and right brain. It is very important to find this balance to realize our Wholistic self. We need to balance the left and right hemispheres, or the male and female qualities within us in order to live a balanced life. To balance the male and female qualities within us is to balance our mind and heart. If we do not have the male/female balance in our life, we cannot balance our compassion and love (our female qualities) with the harmony, truth, and nature of things (our male qualities). This can be very difficult to do in everyday life, which is why we begin to work towards this balance through the meditation techniques. We begin with the 1–4–2 pranayama technique in which we work towards balancing the ida and pingala, and the male/female qualities,

both symbolically and realistically. We begin with our 30-minute meditation to find this balance, then we work towards bringing this balance to the rest of our day.

ENERGIZING AND RELAXATION TECHNIQUE

This exercise will both energize and relax the muscles of the body. The combination of more energy and less

tension will immediately reduce stress.

Begin by standing upright with the feet 12-inches apart and the arms hanging at your side. Take a deep diaphragmatic breath and exhale fully. As you begin to take another deep diaphragmatic breath, begin the gentle isometric tensing of the body from the feet up to the head. The tensing of the entire body will take place during this one deep diaphragmatic breath. When you reach the neck and face, you will hold the tension for five seconds, and then exhale as you relax each body part from the head to the feet.

Always use gentle tensing of the muscles, working towards moderate tensing. Never tense muscle fully or intensely, as this will cause stress, or even injury, to the body.

EXERCISE

1. Deep diaphragmatic inhalation then exhale fully

2. Begin deep diaphragmatic inhalation — *THEN* — 3. Full Exhalation
as you gently tense: as you relax:

- | | |
|----------------------|----------------------|
| 1. Feet | 10. Neck and face |
| 2. Calves | 9. Upper back |
| 3. Thighs | 8. Arms |
| 4. Buttocks and hips | 7. Chest |
| 5. Abdomen | 6. Lower back |
| 6. Lower back | 5. Abdomen |
| 7. Chest | 4. Buttocks and hips |
| 8. Arms | 3. Thighs |
| 9. Upper back | 2. Calves |
| 10. Neck and face | 1. Feet |

Hold five seconds then begin full exhalation/relaxation

4. After completing the tensing and relaxing, take a full deep inhalation and exhale completely. Do six to twelve repetitions of this exercise.

The tensing of body parts 1–10 are done on a single inhalation, held for five seconds, and then the body parts are relaxed in reverse order of 10–1 on a single exhalation. As you get used to the exercise, you may build up to holding the tension for ten seconds instead of five seconds. This would give an even count to the exercise: Inhalation to the count of 10, retention for a count of 10, and exhalation for a count of 10. Always do at least one regular deep inhalation and exhalation between sets of tensing and relaxing.

THE INWARD JOURNEY

Now we begin to bring our focus to the inward journey. With the *Hrim* mantra, we are invoking the indwelling energy. We are affirming our true nature of Consciousness. After the *Hrim* mantra, we move to the *So Hum* mantra. When we do the *So Hum* mantra, we will find that our mind will come up with ideas and thoughts. When this happens, gently bring the mind back to the mantra. These ideas and thoughts will be telling us about what we think about, what we do, what is going on in our mind. The time to evaluate these thoughts is outside of meditation. During our meditation time we just try to be calm and still. The calmer we are, the subtler our thoughts will be, and the more we will discover about our self.

Meditation is a process of Self-discovery. We are not just trying to discover more about our unmanifested nature, we are also trying to discover more about what kind of things we think and feel, what kind of things we are interested in, who we are as a personality, as a spirit, and as a Soul. The *So Hum* mantra is where this process begins. “I am this/I am that.” Everything we are experiencing is telling us something about who we are, what we do and don’t like, and about our relative identity. Then we end our meditation with the *Om* mantra. We make the effort to expand our consciousness and experience the oneness. If you want, you can begin by doing a few audible *Oms*, but then do them silently, mentally.

Although these steps are the basic meditation, they are more than that. They are a micro sample of the inward journey. They are a whole lifestyle. The 1–4–2 pranayama

technique balances the ida and pingala (pranic energy channels), the left and right hemispheres of the brain, and the male and female qualities within us. It helps us to find balance in life. It is great to have compassion, kindness, and consideration, but if we don't balance that with knowledge and discipline, we will just be an emotional wreck identifying with all the ups and downs of emotionalism. We begin our day by affirming the balance of the ida and pingala, the inhalation and exhalation, the male and female.

At the next step, when we invoke the *Hrim*, we are affirming that we are created in the image of God. We are affirming that the small spirit is in harmony with the large Spirit by nature, and that we can know this harmony when we get beyond our ideas and samskaras⁵, and experience the harmony. Affirming that we are created in the image of God is a positive and uplifting way to start the day.

The next step is *So Hum*, "I am this/I am that." We are making the effort to know who we truly are physically, as a personality, who we are beyond the body, who we were before we were born, who we will be after we leave this body. "I am this/I am that." We are trying to rejoin the small spirit with the large Spirit. The true definition of "religion" is "rejoining." On the inhalation it is *So*, "I am the physical body, the breath, the mind, the soul, the pure consciousness. On the exhalation it is *Hum*, "I am the pure Consciousness, the Holy Stream, the Soul, the Causal, the Astral, and Physical manifestation. I am in harmony, *Om Shivam*." These are the seeds we are planting to experience during the day, and are the seeds that are creating our future.

The next step is the *Om*. We are affirming, "There is only the oneness, a pure Consciousness. I am trying to identify and harmonize with my Wholistic self, that of the oneness." This basic meditation is how I started each day. I was affirming what each step represented during this 40-minute meditation. Then I made the effort to keep that experience throughout my days and nights.

⁵ Samskara: A mindset, a view of reality that is incomplete.

We need to raise the level of our aspirations. When we get up in the morning, we must simply desire to see beauty, to have more laughter, and want to feel more love and joy in our life each day.

the journey toward ecstasy

To live within our Wholistic nature should be the goal of all those who seek happiness. The realization of our nature will first come in our meditations, the experience of our Self as absolute Consciousness, without form and without beginning and end. This experience can only happen in stillness or quietness. This is why the ancient scriptures say, “Be ye still and know that I am God.”

After we calm down the mind, breath, and ego, we will be able to experience our Self as pure Consciousness that is beyond all form. When we have this experience, we will realize that we are infinite and eternal, realize that our nature and the nature of God are one and the same, that of omnipresent love. In this state of pure Consciousness, without beginning or end, we will experience the ecstasy of our nature, pure Satyam (eternal love). This is the ecstasy the Soul is calling out for.

This process of realizing our Wholistic nature will take place in the quiet of meditation. This is why all the ancient scriptures teach the process of meditation. They encourage people to realize their Wholistic Self through meditation, through calming the mind, breath, and ego. The impact of this realization on our life will change us forever. Until this realization, we believed in the idea of incompleteness (Original Sin)—the belief that our happiness, joy, and fulfillment are in association with a person or activity.

The experience of our Self as pure Consciousness beyond all form and dualism, beyond interactions and activities, frees us from this idea of incompleteness. It frees us

into the idea of union or oneness with God. It liberates us into our Wholistic Self. The purpose and goal of meditation is to have this experience with our eternal nature.

The realization of our Wholistic Self will not come from self-evaluation, but from calming the mind, breath, and ego in meditation. We must seek more balance in our life, both in the inward journey and our outward journey. With the techniques, we balanced the male and female qualities. Now we must balance the inhalation and exhalation—the inward journey and the outward exploration. We balance the inner realization that our nature is *Satyam* (eternal love), *Shivam* (eternal harmony) and *Sundaram* (eternal beauty), with the learning of how to live and experience this triune nature in our everyday outer life.

The process of meditation helps us get to the revelations and insights, but now we must take that knowledge and put it into practice in our everyday living. To do this, we must understand that there needs to be a balance between the inhalation and exhalation. We can start with the breath itself. If we pay attention, we will realize that a deep diaphragmatic breath will give us more oxygen and allows us to get rid of more carbon dioxide. This, in itself, will bring a change to our energy level.

Proper breathing is the first step in balancing the inward journey with the outward exploration of Wholistic living. We balance the length of the deep diaphragmatic breath with the length of the full exhalation. We breathe in to the same count that we breath out. This will help us to seek balance in our life. We will be calmer and the left hemisphere and right hemisphere of our brain will be more in communication. Taking deep full diaphragmatic breaths will bring about more calmness in our life. The calmer we are, the more perspective we will have. This allows us to make better choices. Now, not only are we more joyful, but we are also adding more joy to society.

Taking control of our breath is the first step in finding the balance in our life. The meditation techniques will help us do this in meditation. However, during the rest of our day we breathe by habit. The autonomic nervous system causes us to breathe, but the length and depth of the breath is a habit we have formed. If we simply change that habit, we can reduce the amount of stress and frustration we experience in our daily life. This simple change of habit will be a great benefit to our self and to society.

Diaphragmatic breathing will bring greater health benefits, including a longer life. There are all kinds of benefits we will gain just by taking control of our breathing habits. This is done outside of meditation. We work on making the changes while we are at work, at play, at home. We keep bringing our awareness back to our breath. This practice also allows us to take the insights and revelations we get in meditation and put them into practice in our daily living.

To bring balance to our life also means we must gain knowledge into who we are Wholistically. We are a Soul, pure Consciousness. We will first have this experience in meditation, but we must also remember this during our active time outside of meditation. We must remember that even though we can enjoy activities, it is not the activity that will bring us the ultimate fulfillment, but it is our nature. We keep this in mind as we begin to explore and experience the oneness of divinity. We are love (*Satyam*), harmony (*Shivam*) and beauty (*Sundaram*) and this is what we experience and share with the rest of life when we come to our true nature.

The balance that we are seeking allows us to live within our nature. The inhalation is where we have the experience of our Self as pure, eternal, Consciousness, and love. The exhalation is the going out to explore, interact, and experience our Self as pure, eternal, Consciousness, and love (*Om Satyam*) amidst our activities. We can experience this consciousness while we are interacting and living in harmony with the divine will (*Om Shivam*). We can experience it while we are appreciating, enjoying, learning, growing, and interacting (*Om Sundaram*). The balance the of the ida and pingala (pranic energy channels) is easier to do in our meditation time with breathing techniques. It is more difficult to balance the inward journey and the outward journey because it takes effort to truly go beyond the maya sheath (the idea of separateness) and begin to live within the oneness in mukti (freedom), but this is the goal. The process of balancing the inward journey and the outward journey starts with the conscious willful choice and effort of balancing the breath.

The goal of meditation is to experience our self as pure consciousness, *Om Satyam*, without beginning or end. The goal of life, or the goal of the soul, is to experience and explore life as *Om Satyam*, *Om Shivam*, *Om Sundaram* while we are both active and quiet. It is about the inhalation (meditation, the inward journey) and the

exhalation (the enjoyment of life, the outward journey) being in harmony as a unique expression of the soul and God. This process is about finding our Self and our own balance in our infinite and eternal life, whether here on earth, in the heavens, in the Christ Consciousness or in the absolute God Consciousness. Meditation is the tool that allows us to experience our self as infinite and eternal ecstasy, *Om Satyam*. This experience will free us into the enjoyment and celebration of the rest of life.

The meditation techniques will help us to balance the inhalation and the exhalation. Meditation will help us experience and realize our self as infinite and eternal Satyam, Shivam, Sundaram; experience all of life, all of existence, all of God as Satyam, Shivam, Sundaram. In the beginning we realize that we are a Soul created in the image of God. Then we evolve into the realization that we are actually a unique wave of the divine ocean.

The saints, sages, and prophets of all traditions have said that we are created in the image of God. They talk about finding the balance between the inner and the outer life; to do what is beneficial for the individual and the international community, and bring our self in harmony with God.

Advanced MEDITATION

The purpose of mantra meditation is to calm the mind, breath, and ego so the experience of the mantra (quality of God) can happen. After doing the pranayama technique, we choose a mantra corresponding with the part of our nature we would like to experience. Mentally repeat the mantra, allowing it to flow with the breath. If the mind wanders from the mantra, gently but firmly bring it back to the mantra. In the beginning, you will notice that the mind frequently wanders from the mantra. It isn't important how many times the mind wanders. What is important is how many times we gently bring it back to the mantra with discipline and determination.

As focus remains on the mantra, the mind will naturally grow calmer and will wander less. When the mind is calm and the mantra remains steady, soften the mental repetition to a mere mental whisper. The mind, breath, and ego will grow even calmer. The mantra and breath will be intricately linked as one goes deeper into the mantra. As you continue this, the mental whisper of the mantra will naturally fade and you will begin to "feel" or experience the mantra (divine vibration). Going deeper still, you will begin to immerse into the mantra. For example, if you are using the mantra *Om Satyam* (Divine Love), you will first begin to feel or experience this love, and then immerse into and become your nature of eternal love. This experience of your true nature is the goal of mantra meditation.

It is indeed very rare for someone to immerse into his or her true nature when they first begin to meditate, but it has happened. Meditation is a process of going deeper and deeper within to experience our true Self. Every time we sit quietly to meditate with sincere effort and discipline, we strive to go deeper and deeper with each meditation. Even if we are unable to recognize any advancement in the beginning, the process of Self Realization will happen, and with consistent daily effort we will attain the goal. Once the goal is attained, we will find that there is no limit to our higher Self and meditation becomes a joyful, blissful, and loving journey into our Self, into life, into God.

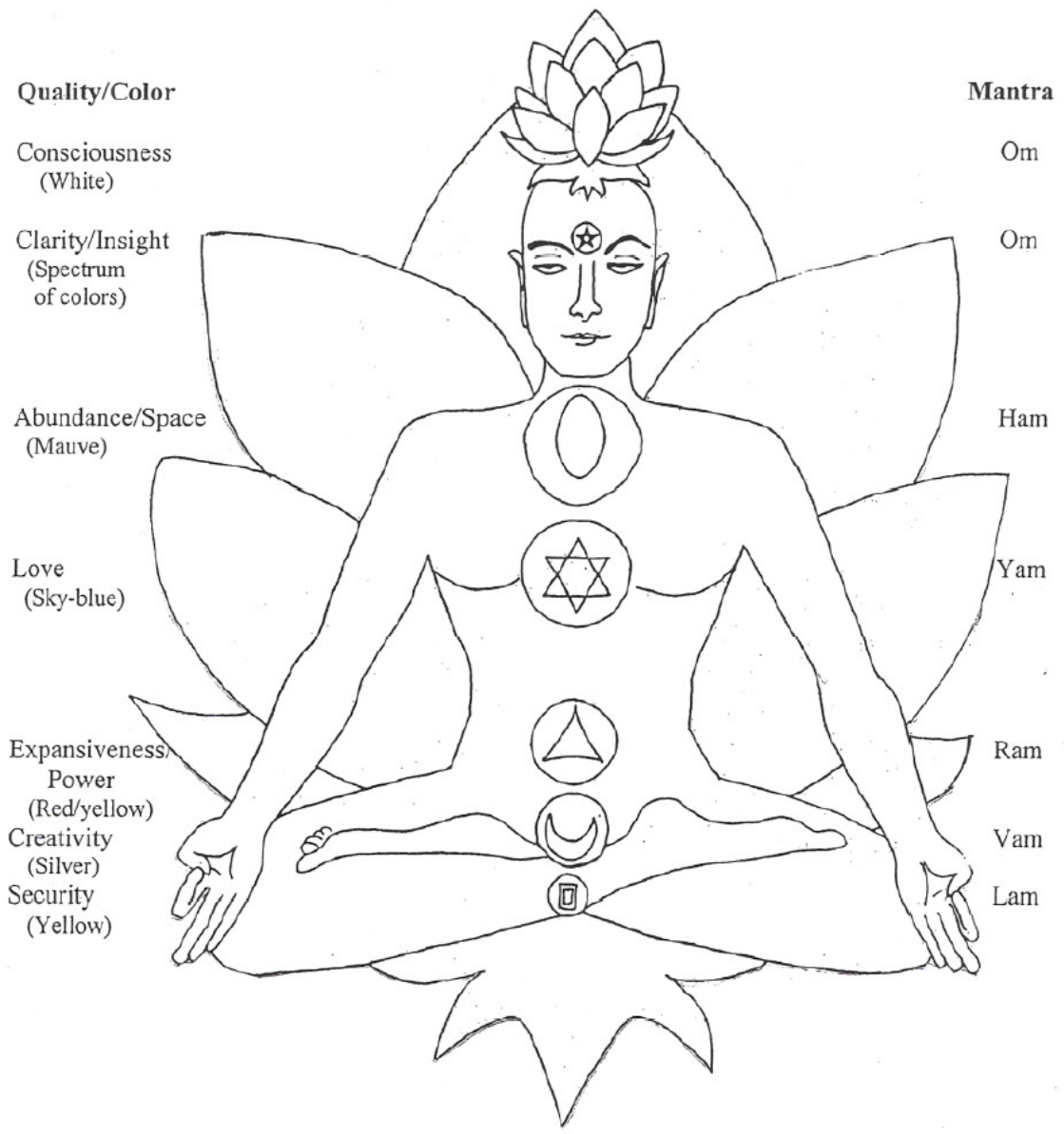
CHAKRA MEDITATION

There is a column of energy, of prana, that runs up and down the spine. Located within the spine are seven energy centers or chakras. Using the Chakra Meditation, one can experience and integrate the seven energy centers. The Chakra Meditation begins at the first chakra and ascends to the seventh. It is important that the spine is straight so the energy can flow freely. We begin on an inhalation mentally saying the mantra “**Lam**,” and then exhale mentally saying “**Om**.” Each inhalation will be the individual chakra mantra (see chart below) and each exhalation will be “**Om**,” for a total of seven inhalations and exhalations. A full set of the Chakra Meditation would be: “**Lam/Om**,” then “**Vam/Om**,” then “**Ram/Om**,” then “**Yam/Om**,” then “**Ham/Om**,” then “**Om/Om**,” and for the seventh chakra just inhale quietly and then do “**Om**” on the exhalation. Repeat each set six to twelve times. As you do each mantra, concentrate on that energy center and you will begin to experience the mantra or chakra.

<u>CHAKRA</u>	<u>MANTRA</u>	<u>LOCATION</u>	<u>QUALITY</u>
7 th Sahasrara	Om	Crown	Consciousness
6 th Ajna	Om	Spiritual eye	Clarity/insight
5 th Vishuddha	Ham	Throat area	Abundance/space
4 th Anahata	Yam	Heart area	Love
3 rd Manipura	Ram	Navel area	Expansiveness/power
2 nd Swadhisthana	Vam	Pelvis area	Creativity
1 ST Muladhara	Lam	Base of spine	Security

The Chakras

<u>Name</u>	<u>Mantra</u>	<u>Petals</u>	<u>Sense</u>	<u>Element</u>	<u>Time</u>	<u>Qualities</u>
7 th Sahasrara	Om	one thousand	consciousness of self			Pure consciousness. Individual self and cosmic Self merge. Shiva and Shakti are one.
6 th Ajna	Om	two	mind/thought			Inner vision, intuitive knowledge. Balance ida and pingala and attain sushumna, utilizing both reason and intuition for balance of inner and outer life.
5 th Vishuddha	Ham	sixteen	hearing	space	4 min.	Receptivity and creativity. Devotion, surrender, trust, willingness to be open and explore Wholistic life.
4 th Anahata	Yam	twelve	touch	air	8 min.	Unconditional love. Seeks to nurture and serve. Love and empathy and compassion. Passes beyond isolation and begins to feel a connection to others and the whole.
3 rd Manipura	Ram	ten	sight	fire	12 min.	Issues of power and competition, of aggression and passivity. Integration leads to assertiveness, cooperation and dynamic energy.
2 nd Swadhisthana	Vam	six	taste	water	16 min.	Sensuality and sexuality. Sexual gratification, feelings of lust or repression. Polarity of male/female relationship. Integration: sense of harmony and controlled expression of sensuality, sexuality.
1 st Muladhara	Lam	four	smell	earth	20 min.	Instinct for individual survival until one masters insecurity. Fear, even paranoia are emotions experienced by those who have not integrated this chakra. Feelings of stability, security by those who have integrated this chakra.



SEVEN ENERGY CENTERS

Kundalini Meditation

The **Kundalini Meditation** is utilized for the raising of the serpent energy (Divine impulse) back to the God Consciousness. We can experience our eternal nature with our sincere and right efforts, and this effort includes the utilization of the chakra mantras and chakra meditation to experience our Wholistic nature and reach each level of God Consciousness.

Om Lam, Lam, Lam, Shalom...At the first chakra (Muladhara), we begin to explore the Physical manifestation and all that it involves. We see the four primal instincts, not as obstacles in our way, but as a means to keep the body alive, because the body is a vehicle that we (as a Soul) are using to learn, grow, and explore our Wholistic God-like nature.

Om Vam, Vam, Vam, Shalom...At the second chakra (Swadhisthana), the senses and the Astral realm, we utilize and explore the sensual, not just for procreation or sensuality, but also as creativity and to develop and express our appreciation of delighting in our learning and growing in the creation, and the expression of our Soul, and our unique contribution to life.

Om Ram, Ram, Ram, Shalom...At the third chakra (Manipura), the Causal, we begin to learn about our Wholistic life. This isn't about just learning facts or having a career. It is about learning how to be in harmony, "Let Thy will be done on earth as it is in heaven," including but not limited to learning about the miraculous nature of the creation. This is about learning to be in harmony with the very nature of God, the body of God (Creation), and Prana (life force). This is also where we discover our desires for why we took our incarnation, and how to be in harmony with our dharma.

Om Yam, Yam, Yam, Shalom...Then we come to the fourth chakra (Anahata), the Soul, the gateway between heaven and earth. Shiva ever-in-union with Shakti, the Satyam, Shivam, Sundaram Consciousness. What is inside this tiny golden net is still the

pure Consciousness or the vibration of Satyam, Shivam, Sundaram, the God Consciousness without form, and the God Consciousness with first form, the God Consciousness in motion. Satyam: eternal Love; Shivam: the manifestation of eternal Harmony; and Sundaram: the manifestation of the eternal Beauty and Joy. When we can come to the Soul, at the fourth chakra, we will awaken into the understanding that we are created in the image of God, that our very nature is Satyam, Shivam, Sundaram...love, harmony, beauty and joy. We will also see how we can share this experience of our Divine nature in a rajasic-to-sattvic manner all the way into our physical life.

Om Ham, Ham, Ham, Shalom...now we meditate on the fifth chakra (Vishuddha), the Holy Stream, Aum. When we look with the eyes (Satyam, Shivam, Sundaram) of the Soul toward the subtler vibration of the Holy Stream, we begin to truly develop reverence for a Wholistic God Consciousness. We begin to experience the essence (vibration) of Satyam Consciousness that permeates all life, the essence that creates and makes up the forms of the Soul, Causal, Astral, and Physical manifestations.

Om, Om⁶, Om, Om, Shalom...now we meditate on the sixth chakra (Ajna) or the Word, the Christ/Krishna Consciousness. It is here that we work to realize continuously that we are created in the image of God, that our eternal Soul is from God, of God, and is God. We now begin to harmonize the Individual, Universal, and Divine Will to, “Let Thy will be done on earth as it is in heaven,” Shiva and Shakti ever-in-union.

Om, OM⁷, OM, OM, Shalom...now we meditate on moving from union with God of the sixth chakra, to the oneness with God of the seventh chakra (Sahasrara). This experience shatters the samskaras and illusions of maya and Original Sin, which is the idea that we are “separate from,” or that we need something from the external to

⁶ When meditating on the sixth chakra, the *Om* (done on exhalation) is a short *Om*...”Oomm,” allowing the “mm” to vibrate the spiritual eye (located between the eyebrows), and the crown.

⁷ When meditating on the seventh chakra, the *Om* (done on exhalation) is a long *Om*...”Ooommmmm,” allowing the “mmmmmm” to vibrate the crown, and vibrate out the crown.

complete us. We become identified with love, harmony, beauty, and joy. We realize that the nature of our Soul is the same Satyam, Shivam, Sundaram nature as God.

What we strive to experience in our meditation is a glimpse of our Soul and God. We make the daily effort with faith and commitment because the Holy Ones, or Realized Souls, have said that our nature is Satyam, Shivam, Sundaram, and that it is possible to experience this nature, to identify with the triune nature of God (Satyam, Shivam, Sundaram). We make the effort to realize and experience our eternal Divine nature each and every day, and ultimately each moment of our life. The Holy Ones give us the techniques and practices and the inspiration that it is possible to attain this experience of our Wholistic nature.

The kundalini meditation and mantras we will be doing is as follows:

- 1) *Om Lam Lam Lam Shalom* (Repeat 3 times, then move to next mantra.)
- 2) *Om Vam Vam Vam Shalom* (Repeat 3 times, then move to next mantra.)
- 3) *Om Ram Ram Ram Shalom* (Repeat 3 times, then move to next mantra.)
- 4) *Om Yam Yam Yam Shalom* (Repeat 3 times, then move to next mantra.)
- 5) *Om Ham Ham Ham Shalom* (Repeat 3 times, then move to next mantra.)
- 6) *Om* (long Om) *Om, Om, Om* (short *Oms*) *Shalom* (Repeat 3 times, then move to next mantra.)
- 7) *OM* (long Om), *OM, OM, OM* (long *Oms*) *Shalom* (Repeat 3 times)
- 8) We then do the mantra *Om, Aum, Shalom* for approximately 15–20 minutes.
- 9) We then end the meditation with Wholistic *Oms* (inclusive of all chakras) for approximately 15–20 minutes.

SRI VIDYA TECHNIQUE

The Sri Vidya is a combination of five meditation techniques. All five steps can be done separately as individual techniques. The individual steps are developed to neutralize the inhalation and the exhalation. When the steps are combined, they become the Sri Vidya, a technique that brings our energy and attention to the crown. It is Original Sin and the five senses that tell us everything is

separate. The Sri Vidya is designed to bring our energy and consciousness inward, which allows us to transcend the senses and the idea of incompleteness (Original Sin), and the idea of separateness (Maya). The Sri Vidya allows us to transcend into the superconscious state. The five techniques done together as the Sri Vidya are very powerful.

STEP 1: 1-4-2 TECHNIQUE

The first step is the 1-4-2 pranayama technique, which was described in detail previously (pg. 34). Briefly, you close your right nostril and inhale through your left nostril to a count of four, retain the breath to a count of sixteen, then exhale through your right nostril to a count of eight. Switch nostrils and repeat. If you are unable to comfortably do this technique to a count of 4-16-8, try it to a count of 3-12-6. The important thing is to keep the inhalation, retention, and exhalation in a multiple of 1-4-2.

STEP 2: AMEN TECHNIQUE

The second step of the Sri Vidya is very powerful for two reasons: firstly, because it neutralizes the breath, and secondly, because it is built on the *Aum*, which is very powerful and very sacred. It is called the “Amen Technique” because it sometimes seems to break up into two different parts. The inhalation and the exhalation will make it sound more like an “Amen” than “Aum.” The technique itself is supposed to be done with one continuous “Aum,” but sometimes you may notice a pause in your breath on the exhalation.

This technique begins by mentally saying “Ahh” as you exhale. Then there is a minimal pause before you inhale. The inhalation is the “Uummm” part of the Aum. One mentally says “Ahh” on the exhalation and “Uummm” on the inhalation. Once in awhile, the pause will be long and if this occurs, you should go right into the “Uummm” during the pause.

While doing the “Ahh” on the exhalation, you may visualize white light or energy going from the medulla oblongata (at the base of your brain) down the spine to the first chakra. On the “Uummm,” visualize bringing the light or energy back up again. This may intensify your experience because it is the actual process that is taking place. You are

offering the inhalation breath into the exhalation breath, and offering the exhalation breath into the inhalation breath. Normally, as you exhale you see yourself as expelling the breath into the air and getting rid of the carbon dioxide. By bringing the focus inward, into the spine, you are pulling energy through the medulla oblongata down the spine. You are “inhaling” prana (life force energy) during the exhalation. Then when you are inhaling air, you are running prana in the spine from the first chakra up to your medulla oblongata and to your spiritual eye (6th energy center). You are beginning to bring your attention and conscious awareness to the prana that keeps you alive rather than thinking in terms of air. During the Amen Technique, while mentally doing the “Ahh” and “Uummm,” keep visualizing light or energy going down and up your spine.

STEP 3: SEED MANTRAS OR CHAKRA MANTRAS

The third step is the seed mantras. They are also known as the chakra mantras because each seed mantra correlates to a chakra: **Lam**—first chakra, **Vam**—second chakra, **Ram**—third chakra, **Yam**—fourth chakra, **Ham**—fifth chakra, **Om**—sixth chakra, **Om**—seventh chakra. When doing the seed mantras with the Sri Vidya technique do all the mantras in one breath. As you inhale, go up the spine with “**Lam, Vam, Ram, Yam, Ham, Om, Om.**” As you exhale, continue with the “**Om.**” Doing this all in one inhalation makes a person more aware of the energy in the pranic system or within the chakras. Once again, the focus is internal.

STEP 4: AHH-EEE TECHNIQUE

The fourth step is done audibly. Instead of inhaling through the nostrils, as with the Amen Technique or Seed Mantra Techniques, on this step you inhale and exhale through your mouth, with your throat. You open your mouth, inhale and try to bring the breath in so it makes an impact at your throat. As you inhale it makes an audible sound of “Ahh.” The inhalation actually does make that sound, but you also mentally say, “Ahh.” As you bring the breath in, you also visualize the energy moving from the first chakra to the medulla oblongata (base of brain), and then curving to the sixth center (between the eyebrows). As you exhale, you let the air out of your mouth with an audible “Eee,” and visualize the energy moving from the medulla oblongata to the first chakra.

It may take a little while to remember which direction you are moving the energy. Think in terms of offering the prana in the exact reverse of that which your air is flowing. When you are inhaling, the prana is coming up the spine, and when you are exhaling, the energy is going down the spine. Also, the “Ahh” vibrates the first chakra and the “Eee” vibrates the spiritual eye, the sixth chakra. On the “Ahh,” you are vibrating the first chakra then willfully bringing the energy up to the spiritual eye and crown. Never visualize the energy projecting outside of your system, neither through your crown or the first chakra. The energy stays internal.

STEP 5: AHH-EEE WITH SEED MANTRAS AND HEAD ROLLS

The fifth step is a combination of Step 3 and Step 4. As you inhale with the audible “Ahh” and the energy is coming up, you bring it through the individual chakras by mentally saying the seed mantras—“**Lam, Vam, Ram, Yam, Ham, Om, Om.**” When you reach the end of your inhalation and you are on the final “**Om,**” hold the “Mmm” part of the “**Om**” (as long as comfortably possible) while doing 4–6 gentle head swirls (starting on the left, then back, then right, then front), then exhale with the audible “Eee.” Now do a regular “Ahh-Eee” as in step 4. This will keep you from feeling like you are losing your breath. The fifth step is an “Ahh-Eee” with seed mantras and head rolls, followed by a regular “Ahh-Eee” (step four).

You can do the Sri Vidya in sets of 6, 12, or 24. It is best to start with a set of six. When you are more comfortable with the technique (several weeks or months), then you can increase it to twelve sets. If you find yourself getting dizzy, reduce the number of sets by half. Remember that this is a powerful meditation technique with each step building on the others. One should include this in their meditation schedule *only* if they have time to do it on a *daily basis*. It generally takes 45–60 minutes to do the Sri Vidya properly. This is a very powerful and very sacred technique. It will bring results. It should be done with commitment and, most importantly, with consistency. If you cannot do it with consistency, then it would be best to do the steps as individual and separate meditation techniques.

After you complete the Sri Vidya, you can either go to the *So Hum* or *Om* mantras, or you can just bathe in the bliss. You will be expanded. You may even go into the superconscious state (samadhi).

SRI VIDYA (Set of six)

Sit with the spine erect. Do a set of six “1–12 pranayama breaths” to calm and relax.

Step 1: Six — 1–4–2 pranayama sets

Step 2: Six — AMEN Technique

Step 3: Six — SEED MANTRA sets

Step 4: Six — AHH-EEE sets

Step 5: Six — AHH-EEE sets with SEED MANTRAS with Head Rolls

When we accept responsibility for our happiness, we begin to be open to embrace and experience the joy and the beauty of life.

The eightfold path

The message of the Holy Ones to humanity has always been that we are created in the image of God. Throughout all times and traditions this has been the message that the Holy Ones have come to deliver. With the realization of this message, we become realized ones ourselves. The Holy Ones have also come with the message that not only are we created in the image of God, but that it is our responsibility to realize this, to accept it and to live within our divine nature. The yogic tradition has defined a process that we can work with on a daily basis to realize this knowledge: the Eightfold Path of Yoga. The goal of this path is to realize the oneness of all life.

The Eightfold Path is about making the effort to realize that our nature is *Om Satyam* (love), *Om Shivam* (harmony) and *Om Sundaram* (joy and beauty). *Om Satyam*, eternal love, is our very nature. *Om Shivam*, eternal harmony and consciousness or intelligence of divinity, is our very nature. It isn't something that has to be learned and studied. *Om Sundaram*, the true divine eternal beauty and joy, is our very nature.

Yoga is a defined process that allows us to realize and live within our Wholistic Self. Thousand of years ago Patanjali described the yogic process. I'm sure that before

him, others had also taught the same system. Patanjali taught the Eightfold Path of Yoga. The steps are: *yama* (moral conduct), *niyama* (religious observances), *asana* (posture), *pranayama* (control of prana, life force), *pratyahara* (withdrawing of the senses), *dharana* (concentration), *dhyana* (meditation), and *samadhi* (superconscious experience). These are eight steps that allow us to live within our nature of love, harmony, beauty, and joy. These are not eight steps towards a destination. They are eight steps or ingredients, which allow us to fulfill our life. We need all eight steps. If each step was like an ounce of water, we would need all eight ounces to fill a glass. We can't just put one ounce in the glass, pour it out and put another ounce in. It takes the combination of all eight steps for us to live within our Wholistic nature.

Life in the 21st century seems more complex and complicated than it was thousands of years ago when Patanjali set out the Eightfold Path. At least we think it is. We have jobs that require travel, traffic jams, taxes, mortgages, mass communication. However, at all times humanity has had to provide for the human body, which needs care and maintenance. Whether we had to go out to hunt, fish, and forage for food, or go to a job to receive pay so we can go to the grocery store, effort has been necessary. Whether we had to chop wood and build a hut, or earn money for house payments, time and energy have been necessary to take care of our physical needs. At all times we have had to provide food, clothing, and shelter for ourselves, and for our families and friends.

Times are not more complicated. They are just different. In this modern time with international communications and satellites, one would expect that there would be more understanding of other customs, yet there is still conflict just as there was in ancient times between tribes. We live in the United States, which is a melting pot of people and social cultures and religious traditions from all over the world. This blending of customs and traditions is a little more difficult and requires more effort because many people draw security not from their true nature, but from being around others who believe as they do. If everyone around us is doing the same thing, we can feel we are doing the "right thing." We don't have to question ourselves. We don't have to make changes.

In the United States, with all the different cultures and religious traditions, we constantly have to do self-analysis, self-contemplation and this is a good thing since this is one of the *niyamas*. Being in the "melting pot" demands that we make more effort to

cooperate and live in harmony. Realizing our Wholistic nature is really not much different now than it was 100 or 1000 years ago. Realization of our true nature in modern times is no more difficult than those striving to realize their true nature in ancient times. The process is the same today in America as it was yesterday in India, as it was in ancient Egypt, as it is in the Middle East or China. In all times and in all cultures, the process is similar.

The Eightfold Path explains this process that allows us to realize we are created in the image of God and that our neighbors, family, children, and grandchildren are also created in the image of God. The first step or ingredient in the Eightfold Path is the yamas. This is the moral conduct we must exercise in order to be in moral harmony with our divine nature.

YAMA ***Truthfulness:*** Truthfulness and self-honesty. We have to be honest and honorable with our self and each other.

Non-injury: This is non-injury to our self and others.

Non-stealing: Most of us don't even think about stealing someone's property. Yet, we will steal their reputation or good name. We will question and doubt their honorability and divine nature. This is how we steal their reputation and we are stealing their joy. We are stealing when we are quick to criticize. Non-stealing applies to more than just material objects. It applies to the happiness, joy, and life of others. All of these yamas, or moral conducts, should be exercised in thought, word, and deed. They must be practiced materially, mentally, and emotionally.

Non-coveting: We shouldn't covet. This means we shouldn't wish we had what someone else has. This isn't the same as stealing. We covet when we see that someone has something and we want it, so we work to attain what they have. We may wish we had the respect and reputation or material objects that someone has, so we work to become like them. We might better understand what non-coveting means if we think of it in terms of non-competition. We should not be trying to be the best, outdo, or outshine others, but rather come to understand our own dharma.

Continence: This means self-restraint in our sexual desires or activities in thought, word, and deed. If we go on pursuing the sexual desire, we may become

obsessed with it. If we are pursuing sexual desires, we are pursuing relationships, which are within the idea of incompleteness. When we become obsessed, we are making the idea of separateness the most important part of our life. Moderation is needed. The yamas, the moral conducts, are the first step or ingredient in the realization of our Wholistic nature.

NIYAMA The second step is the *niyamas*, the religious observances, which are:
1) reverence for all life; 2) contentment in all situations; 3) self-discipline; 4) self-analysis; 5) love and devotion for God and guru.

Both the yamas and niyamas are active processes of how we behave in thought, word and deed towards our self and others. We take our own personal realities of wants and desires, and transform how we will behave towards ourselves and those around us. Each day we practice and incorporate into our life these first two steps of moral conduct and religious observances.

ASANA The third step is *asana* or right posture. Right posture isn't just a matter of sitting upright. It is physical fitness, physical health. We must take care of our bodies so that our bodies can take care of us. If we have pain, injury or poor skeletal structure, we cannot be comfortable sitting. If we cannot sit upright, the cerebral-spinal system will not be able to flow freely, the pranic channels within the body will not be able to flow freely. Asanas involve physical fitness, and health, and skeletal and muscular integrity. This is where we add Hatha Yoga to our life so we can begin toning and tuning our physical and pranic bodies.

PRANAYAMA The fourth step is *pranayama*, the knowledge and control of the subtle pranic channels in our body. This is where pranayama and deep diaphragmatic breathing come in, where

we begin to take control of our breath. It is the knowledge and realization that the breath acts as a vehicle between the mind, body, and spirit.

The breath is a regulator. Deep diaphragmatic breaths will bring a calmer mind. Short shallow breathing will bring an active mind. We need to retrain our breathing habits so that we are doing diaphragmatic breathing during our active time and our rest time. Without this training our mind cannot help but be active and restless. When we take control of the breath, we are taking control of the prana. In some yogic traditions they say that if you know prana, you know God. They say that the Christ Consciousness, the Word, is prana, *Om Shivam*, the life force. Control of prana is not only a balance between body and mind, it is also the beginning of understanding and communion with God. Pranayama is a necessary step.

Hatha Yoga is not just physical exercise. It is balancing the sun and the moon, or the assertive and passive prana channels in our body. These are called the ida and pingala channels. When the ida and pingala are balanced, the sushumna (the central channel) can flow. When the central channel can flow, the kundalini can awaken and be led upward through all the chakras to the thousand-petal lotus at the crown. It is the crown chakra or center that can truly commune with the whole, or God.

Pranayama not only includes the deep breaths, but also includes re-education throughout the days and nights. It includes awareness of the pranic channels, the opening of the chakras and leading of the kundalini energy to the thousand-petal lotus. This is also called the union of the small spirit with the large Spirit.

PRATYAHARA

The fifth step, *pratyahara*, is the withdrawal of the senses. This is the beginning of the inward journey. Attention begins to be withdrawn from external objects, from our desires, and from our belief that happiness and fulfillment come from having things outside of our self. We begin to believe or affirm that we are created in the image of God. The fifth step brings about the affirmations of *I am Om*, *I am Om Satyam* (eternal love), *I am Om Shivam* (eternal virtue), *I am Om Sundaram* (eternal beauty). We begin to withdraw our ideas of incompleteness. True happiness and fulfillment will not come from external

objects of interest or affection. It comes from within our Satyam, Shivam, Sundaram nature.

We use the affirmations to affirm our true nature: *I am Om Satyam, I am Om Shivam, I am Om Sundaram*. It is a process that we practice throughout the days and nights, not just for a few minutes before meditation. We aren't just saying a few mantras; we are beginning to re-educate our whole view of life. With the re-education and identification with the idea that we are Wholistic, we are beginning to identify with "we are created in the image of God." We begin to realize that our divine nature is *Om Satyam, Om Shivam, Om Sundaram*. We begin to understand that our nature is *Sat* (eternal), *Tat* (Consciousness) and *Aum* (Holy Stream, Holy Spirit). We begin to understand that happiness is not attained from things, but that our Soul is happiness, that it is our nature.

We can enjoy and appreciate objects in the external, but we don't attain happiness from them. This we learn in the fifth step, the withdrawal of the senses from the external. This doesn't mean going off to live in a cave. It means we begin to change our beliefs. We don't drop out of society, renounce our family, quit our jobs, or drop off the earth. We begin to expand into the inhalation (the inward journey) and exhalation (activity).

With the inward journey (inhalation) we discover that we are created in the image of God, then we begin to live within that image (exhalation). When we see our Self as *Om Satyam* (eternal love), we don't look to others for our happiness. Now we see, enjoy, and appreciate others as other aspects of God. Now we are living *Om Shivam* (eternal virtue and harmony). We are living in harmony by merging the individual will with the divine Will. It is the union of Shakti and Shiva, the small spirit merging with the large Spirit. This is all part of the fifth step.

There is a mistaken belief that the inward journey means going within and denying or renouncing the rest of life. The inward journey means going within and discovering that we are *Om Satyam*, and that the divine love we seek is within us and within all creation. It is recognizing the universality of divinity, that there is only one God that manifests as *Om Satyam* (eternal love) through the process of *Om Shivam* (harmonization with all life) into the enjoyment and appreciation of *Om Sundaram* (the divine beauty, joy and happiness). This is the true withdrawal, which means withdrawal

from the idea of incompleteness, not withdrawal from society. This fifth step must be understood before we can get to the next step.

DHARANA The sixth step, *dharana*, is concentration, which is the ability to focus on one thing. Staring at an image or a point isn't what I mean by concentration. Concentration is the ability to focus on one thing and withdraw from the idea of incompleteness or duality into the oneness. It is the ability to philosophically accept the oneness of God, the oneness of Shiva and Shakti (the unmanifested and the manifested spirit). It is the ability to re-identify and re-educate our self by affirming the mantras. It is the ability to focus on the mantras, which are the divine waves.

Om is the most sacred mantra. *Om* is the Word, the first manifestation of God Consciousness. From pure unmanifested Consciousness into the first manifested Consciousness is the form or sound of *Om*. From this mantra or sound, come all other mantras. All manifestation comes through the first form, *Om*. In western terminology this is call "the first born," the Christ Consciousness or the Krishna Consciousness.

For concentration we use the mantras like *So Hum*, which is connected with the breath. If one listens to the sound of the inhalation, it will be *So*. The sound of the exhalation can be heard as *Hum*. One-pointed concentration on the *So Hum* will lead to the *Om*. We will reach a point with concentration on the *So Hum* where there will no longer be an inhalation and exhalation, where there will no longer be an idea of separateness. At this point, the *So Hum* will become *Om* and we will transcend the idea of separateness into the sabikalpa samadhi state, which is a breathless state where only the *Om* is heard. True concentration is when we are able to go beyond all thoughts, even beyond the sound of *So Hum*. Now we have arrived at the seventh step, which is meditation.

DHYANA Meditation (*dhyana*), the seventh step, is the experience and realization of *Om*, the Word of God, the union or oneness. This state is where there are the revelations, insights and experiences of living with our true Self of *Om Satyam, Om Shivam, Om Sundaram*. Once we t realize this oneness of God, of all

life, then it doesn't matter whether we have an inhalation or exhalation. We don't have to be in sabikalpa samadhi as we are beginning to move into nirvikalpa samadhi, which is the eighth step.

SAMADHI NIRVIKALPA

The eighth step is the realization of our Wholistic Self. It is the realization of God. *Samadhi* is the realization, the oneness, of the small spirit with the large Spirit. There is only Consciousness, manifested or unmanifested, with breath or without breath, with form or without form. The very nature of Consciousness is *Om Satyam*, the divine love. The process by which *Om Satyam* is made manifest is *Om Shivam*, the divine harmony, intelligence, Christ Consciousness. The experience of the *Om Shivam* is *Om Sundaram*, the divine eternal beauty, joy, bliss, and intoxication.

THE EIGHTFOLD PATH

The Eightfold Path is a way of life, a way of realization, a process of *sadhana* (practices and disciplines). We should be practicing moral conduct. If we don't practice moral conduct, we will not be able to calm down and withdraw our senses and ideas because our mind will tell us we did something out of harmony. This is called the conscience. It lets us know when we are not exercising moral conduct. We know when we have been unkind or have injured someone, when we have done something we shouldn't have and we can't let go of it, like if we have a sliver in our hand—the pain and discomfort will remind us that there is something discordant in our body. When we have not practiced moral conduct, our conscience will keep reminding us that there is something discordant in our mind and we will not be able to calm down. This will affect us on different levels.

If we do not practice moral conduct, we will develop disease or “dis-ease” in our physical body. Being uncomfortable, we will not be able to sit still. If we do not practice steps one (yamas), two (niyamas) and three (asanas), we will not be able to attain step four—control of prana. It takes an awareness of our subtler bodies, the astral or spirit

body of pranic channels, in order to begin controlling the prana. Without the first three steps, we will not be calm enough to experience the fourth step. Physical movement will not allow us to feel the subtle pranic channels. The Eightfold Path requires the incorporation and utilization of all the steps in our daily efforts in order to realize and live in harmony with our Wholistic self.

The goal of yoga is to realize our Wholistic self, and to appreciate and enjoy Shiva (unmanifested) and Shakti (manifested). It is to lead the individual spirit into the large Spirit. We then understand that the enjoyment and appreciation of life should be at the forefront of our spiritual practice. Our desire for life isn't something we sacrifice or denounce for years or lifetimes until we are liberated. The enjoyment and appreciation of life is something we are learning to do in our daily lives. True practice of the Eightfold Path will bring more enjoyment each day because we are going beyond the ignorances (*samskaras*) that are keeping us imprisoned. We are gaining more awareness that we are infinite and eternal.

The eight meannesses of the human condition (hatred, condemnation, shame, fear, race prejudice, class prejudice, grief, and narrowness of thinking) come out of our belief that we are mortal with only a certain amount of time to live, thus we must protect our physical body at all costs. This causes us to live within the four primal fountains of food, sleep, procreation, and self-preservation. The eight meannesses of the human condition arise from the fear of these four primal instincts not being fulfilled.

If we realize we are infinite and eternal and that our nature is of Satyam, Shivam and Sundaram, then the eight meannesses fall away. We will no longer have fear because living in harmony, we no longer fear death; we know we will be alive beyond the body. We realize that we are infinite and eternal love, harmony, beauty, and joy. We don't condemn others because we realize there is diversity, which comes from our divine nature and the divine nature of others. The realization of our true Self takes away the meannesses of the human condition.

More importantly, realization of our true Self frees us into our Wholistic Self, that of God Consciousness, *Om Satyam*, *Om Shivam* and *Om Sundaram*. This freedom into life, into God, is truly a celebration. With this freedom we can appreciate and celebrate

all life. The diversity of life no longer threatens us, but rather adds to our enjoyment, growth, and education.

The Eightfold Path must be both the inhalation (inward journey), and the exhalation (outer journey), or what is beneficial for our Soul's journey, and the international community. We make this a whole practice or sadhana. We take each of the yamas and niyamas and practice them towards our self and others. We seek balance and live in harmony—both the individual Self and with the international community. This will bring us to the Royal Path.

*The Soul's journey is about learning to appreciate,
delight in, and share the essence of
Satyam, Shivam, and Sundaram that permeates all life.*

The royal path

The Royal Path is the utilizing and combining of the four main paths of: Karma Yoga, Bhakti Yoga, Jnana Yoga, and Meditation Yoga to attain moksha or liberation. Each of the paths corresponds to the physical, astral, causal, and soul. These four paths are:

Karma Yoga: The path of action, which leads to the attainment of knowledge through accepting responsibility of self, home, family, one's community, and the international community, through the experience of living and learning amongst society, and doing one's duties joyfully, skillfully, and selflessly.

Bhakti Yoga: The path of love and devotion, which leads to attainment of knowledge of divinity through the experience of love, beauty, compassion, and having reverence for all life. This path is one of awakening of the heart and going beyond the ego through love for others, and ultimately God.

Jnana Yoga: The path of harmony, which leads to the attainment of harmony of the Soul and God through direct knowledge and understanding of the Divine Will or Christ/Krishna Consciousness. This path is one of being a student of life, and being in harmony with the Wholistic life, first in meditation, then in activity.

Meditation Yoga: The path of stillness, which leads to the attainment and realization of the oneness of life, through quieting the body, mind, breath, and ego. This path is one

of utilizing and focusing on the *Om* vibration to attain stillness: “Be ye still and know that I am God.”

The Royal Path comes about naturally with the realization that we are created in the image of God. This realization comes with samadhi. Step seven (meditation) leads to samadhi or the realization of our oneness with God. The realization of our oneness with God leads us to living the Royal Path. The Royal Path premise is that we are created in the image of God, that we have the pure God Consciousness within, that we have the Christ Consciousness, the Holy Spirit, the Soul, the Causal Body, the Astral Body and the Physical Body. We need to live in harmony with our whole Self.

We need to nurture the Physical body, the Astral body, the Causal body, and the Soul. We do this by practicing the Eightfold Path. We do this by accepting that the nurturing of the Causal body and the Astral body is through the enjoyment and appreciating of love, beauty and harmony, and through the expression of Satyam, Shivam, Sundaram. The creativeness and appreciation of the love, harmony, and beauty of the arts, and music are part of nurturing the Causal body and Astral body. It is just as necessary for happiness as is a healthy physical body.

We must seek the beauty and harmony in life. Photography, art, music, and dance are the expression and appreciation of beauty and divinity, of *Om Satyam*, *Om Shivam*, *Om Sundaram*. The appreciation and practice of these are recommended as beginning practices of the Royal Path for the nurturing of our bodies.

We must expand our belief systems to a philosophy that agrees with the true nature of life—that of there is only God, only a oneness being expressed as the triune nature. Whether the oneness is manifested or unmanifested, it is still *Om Satyam* (eternal love). Whether a person is behaving with moral conduct or not, they are still created in the image of God. We have to understand and accept this theology.

The process of realizing our Wholistic nature and living within it first begins with the theology and then our acceptance, experience, and exploration of our Wholistic nature. We have to accept philosophically that we are created in the image of God. Then we work towards the realization of our Wholistic nature by doing what is beneficial to our self and to the international community. We incorporate the moral codes of the yamas and niyamas into our daily thinking, actions or activities. We incorporate the right

postures (asanas), physical health and fitness of the body into our daily lives. We incorporate the pranayama and the understanding of the pranic channels by doing the deep breathing and learning about how the breath links the body and mind. The breath is the regulator if we take control of it. We are made up of prana. Just as water, ice and steam are all H₂O, the Physical, Astral, Causal, and Soul are all Consciousness, whether unmanifested or manifested. We begin to experience, understand, and practice this.

We then begin to withdraw the belief that people and objects in the external are what bring us happiness and fulfillment. We begin to realize that our very nature is *Om Satyam, Om Shivam, Om Sundaram*, and we begin to share that with others. Our concentration and focus begins to be on the oneness, *Om Satyam*, in all the diversified forms. We first get the actual experience of this in meditation, and then we begin to live it at all times, both in meditation and in our daily activities. We come to the realization that we are created in the image of God and we strive to experience and live that realization.

Meditation Yoga was developed to experience the Satyam, ecstasy, and peace that everyone desires. After experiencing peace, people want to go out and experience activity. They also want knowledge, right activity, and the power to fulfill their desires, so they go outward with *Jnana Yoga*. They study what is in harmony with life. They not only want right activity, they also want enjoyable activity, and this brings them to *Bhakti Yoga*, which is the delight and appreciation of love, joy, beauty, and the senses. Wanting still more activity, including physical activity, they come to *Karma Yoga*, the doing for others.

All of these yogas, or studies, will naturally take a person beyond the individual ego.⁸ When you are studying the object of your interest, you no longer think about, “What is in this for me? What will I get from this?” You are interested in learning about the object or the field of study. *Yoga* means “union.” Union implies another. Your concern is in learning, serving, or doing for others. Both the study of life and yoga will take us beyond the individual ego. There is a difference between seeking pleasure for self-satisfaction, and following the Royal Path. One is doing for the individual self, and

⁸ Individual ego is the idea of ownership or I-ness.

the Royal Path includes doing for others. The Royal Path helps to develop and harmonize the four natural inclinations into the harmony and union with the rest of life (God).

The practice of the study of life is in learning, growing, and doing. As examples of study, I recommend three areas of study, one for each of the bodies. Each of these studies can be done Wholistically. 1) The first area of study is photography, which is for the Causal body or mind. This study will help us to look for and see the beauty and the symmetry in life. 2) The second area of study is the appreciation of music, which is for the Astral body or senses. Music that a person finds enjoyable stimulates the entire brain. 3) The third area of study is dance, which is for the Physical body. Dance helps us to become sensitive to vibration and rhythm, and helps us to harmonize with the vibration or rhythm of life.

The Open Path

The Royal Path, and the consistent practice of it, will turn into the Open Path. The Open Path is when we begin to see Divinity. We begin to see *Namaste...I bow to the Divine Light within you*. We begin to experience and see God or Satyam everywhere.

The difference between practicing the Royal Path and practicing the Open Path is that the Royal Path takes consistency and discipline in doing our practices. The Open Path is when we want to have the experience of *Om Satyam* above all else. We become in love with Love. Our Beloved is the divine Satyam. Before, there were obstacles in our way, and although some may still be there, they are now seen as mysteries, delights, and our Beloved that we are spending time with.

The main indication of being on the Open Path is when our lower ego no longer demands our time and attention. It is still there, but it is transformed. We find our joy, happiness, and love in studying and appreciating life. We realize that the very nature of God is *Om Satyam, Shivam, Sundaram*, and the very nature of our self is *Om Satyam, Shivam, Sundaram*, and the nature of everything between our self and God is *Om Satyam, Shivam, Sundaram*. We no longer have any interest in pursuing self-centered desires or activities. We have learned they are limited, and that the little bit of pleasure attained from the self-centered desires may be pleasurable to begin with, but by the end they bring

suffering. It is like the sin of gluttony; you take the pleasurable activity of eating and then overindulge to the point of being sick. Anything within the lower ego will bring us a little bit of pleasure, and then the suffering. Once we have learned this, we will begin giving our time and attention to the universal or higher ego. We do for others, we feel compassion for others, we do what will be beneficial for others, we meditate and share uplifting vibrations for others. We are now taking care of our larger Self, which includes the rest of humanity and life. Whether we are on the inward journey, trying to experience God the absolute without form, or on the outward journey trying to provide for food, clothing, and shelter, there is only God. It is called the Open Path because we have accepted our responsibility to see and appreciate the Satyam, Shivam, Sundaram nature of life.

The Open Path comes when we want the experience of love, harmony, beauty, and joy that is our nature all the time. The Soul is calling out for the experience of Satyam, Shivam, Sundaram. It is our nature and the nature of God, but we will need to be disciplined in the attainment of our nature.

This is where chanting the divine vibrations come in. When we are active, doing our duties and fulfilling our responsibilities, we may be able to chant, or affirm our nature. It doesn't matter whether we chant audibly or silently, as long as we can focus and concentrate on the Sacred vibrations. The *Hrim* mantra, means to invoke the indwelling energy, this means to invoke the "I am created in the image of God. I am Satyam, Shivam, Sundaram, and now I am going to identify with that." When we invoke this mantra, we can feel it vibrating the whole cerebral-spinal system and vibrating the crown. Our goal becomes the experience of Satyam, Shivam, Sundaram. The *Hrim* mantra opens the sixth center allowing the intuitional knowledge to be available. It allows the experience of the pure Satyam, Shivam, Sundaram. Utilizing this mantra allows us to do activity with clarity, vision, peace, calmness, and helps to attain power for the accomplishment of our goals. When we chant mantras, we are working to identify with them. They help us to focus and rise above the lower ego, rise above the everyday activities.

The Realized Souls are saying this when they say, "Be in the world, but not of the world." You don't have to give all your time and attention to most worldly activities.

Most activities won't take much concentration when we learn to do them skillfully. Many people think that they need to give all their attention to their jobs, interactions, or activities, but they are still breathing, so they can still develop the habit of breath awareness, diaphragmatic breathing, and also be aware of their breath during their activities. If you can be aware of your breath while active, you can also incorporate a pranayama technique to recharge, revitalize, and bring in more power. You don't have to be in your meditation chair to do pranayama. It can be done anywhere, and all you need is breath awareness.

On the Open Path, we look for God, we look for divinity. If you don't feel like you have a personal relationship with God, then look for the love. Everyone wants to feel and experience love, so we can look for it in all situations. Everyone wants to feel peace, harmony, and connectedness with life. That is the *Om Shivam*, the Christ/Krishna Consciousness. Everyone wants to feel happiness, joy, and beauty. That is *Om Sundaram*. We can make our spiritual practices and life simple by looking for beauty, harmony, and Love/Satyam. We are on the Open Path when we accept that we are created in the image of God and identify with our Satyam, Shivam, Sundaram nature.

Most people, especially in the beginning, have a struggle with the discipline to do spiritual practices. If they would understand that happiness, love, and joy is the goal of all spiritual practices, it then becomes just a matter of proficiency. Pay attention to which practices or mantras work best for you. If we do, "I am Om Satyam. I am Om. I am Om Satyam, Shivam, Sundaram," then we can begin to feel the appreciation, harmony, and joy. It then becomes about proficiency and skill in our attainment of this experience.

Everyone is striving to be happy. The Royal Path allows us to take an incarnation which comes with desires, ideas, and beliefs in the limited. But we accept the responsibility to transform our desires to sattvic desires. The desire of the Soul is to live in the nature of the pure *Om Satyam*. We then make our desires harmonious, so that our desires for the Physical do not cause us conflict in the Astral or Causal. Our desire for freedom cannot be at the cost of someone else's freedom.

The Royal Path allows us the fulfillment of activities and desires of the Physical, Astral or senses, Causal or mental, of the Soul or pure Satyam experience of love, of the Holy Spirit, the Christ/Krishna Consciousness, and the God Consciousness. The Royal

Path includes doing activities of a Wholistic life. The Holy Ones have found the *secret of happiness*. They are inclusive of life on the Open Path. Our desires of the first and second chakras must be in harmony with the third, fourth, and fifth chakra. When we are out of harmony, we may not be able to accomplish some of our duty or dharma. When we can recognize that a desire is out of harmony with other desires, we can restructure our desires into a way that is harmonious. We restructure them into a healthy way of doing things. This is part of the third chakra (Causal) study of life. It is part of being in harmony with Om Shivam.

There is almost an infinite amount of knowledge we can learn on the inner life, just as there is in the outer life. The Open Path allows us to study, practice, and live in a manner that is beneficial and uplifting to our self, and to those around us. We then become an inspiration to those around us who observe our life or get to know us. They will feel the Satyam, Shivam, Sundaram vibration, and may ask us how and why we are so happy. We can then tell them that the practice of the spiritual sadhana is touching and perfecting both the inner life and the outer life.

We have to work with and harmonize our desires and goals. We make minor adjustments on our way to our nature. We have to choose how we will spend our time. Sometimes we may want to spend time with the family, and other times we may want to spend time meditating, walking the dog, or listening to music. It is about finding the delight and the harmony in our life. Finding time for the activity is part of the harmonization of our life.

We will have desires seeking fulfillment at each chakra, and they are legitimate desires. Even God manifested a creation. We have to understand the legitimacy of our desires, and make them a harmonious part of our life. Not only do our desires have to be a harmonious part of our life, but also in harmony with society, the international community, and the angels and devas. Desires are legitimate. Our life is legitimate. The Open Path is about having Satyam, Shivam, Sundaram being the standard of how we want to live our life until it becomes natural to experience the Satyam, Shivam, Sundaram that is our nature.

The Soul's journey is about learning to appreciate, delight in, and share the essence of Satyam, Shivam, and Sundaram that permeates all life.

*love
is the
source of life*

*beauty
the
energy of eternity*

APPENDIX

MANTRAS

VIBRATION OR MEANING

Namaste

I bow to the divine light within you

So Hum

I am this/I am that

Na Hum

Not this/not that

Hrim

Invoking the indwelling energy

Sat Tat Aum

Eternal Conscious Joy

Om and Aum

God-Consciousness

Om Satyam

Eternal truth/love

Om Shivam

Eternal virtue/harmony

Om Sundaram

Eternal beauty

Om Shanti

Eternal peace

Om Namō Ari Hantanam

I bow to the conquerors of their inner enemies

Om Namō Siddhanam

I bow to the realized souls

Om Mani Padme Aum

I am the jewel within the lotus

Hay Hari Sundara

Oh God beautiful

Satya Lahari Om

I am a wave of love

Shiva Lahari Om

I am a wave of virtue

Sundara Lahari Om

I am a wave of beauty

Ananda Lahari Om

I am a wave of bliss

Shivaya Namah Om

I surrender to Shiva, to Aum; transformation

Om Shanti Shanti Om Shalom Shalom

Celebrating the grace of God

Om Shakti Ram Rama Shiva Om

Rejoicing in God Wholistically

Sanskrit pronunciation

	<i>sound</i>	<i>as in English word</i>	<i>as in Sanskrit word</i>
a	short, soft	sofa	bhakti
â	“ah,”	father, alms	Brahma
au	ow	now, house	Aum
e	ā	grey, prey	deva, namaste
i	short, soft	sit, city	Isvara
î	long, “ee”	ravine, peer	jiva
o	long, “oh”	no, low	Om
u	short, soft	pull, bull	so hum
û	long, “oo”	pool, spoon	mukti, purna
c	“ch”	church, chair	chakra
d	“d”	door, done	daya
dh	d-h	adhere, red house	dharma
g	soft g	good, gift	guru, guna
j	soft “j”	jeep, joy, just	jiva,
jñ	hard to say, “yawn” used by many		jñana
n	“en”	send, pen	neti, nirvana
ph	p-h	upheavel	phala
s	“es”	snow, still	Satyam
ś	“sh”	ship, should	Sankara
v	“v” after vowel	vine, live	veda, vidya
v	“w” after consonant	wine, wasp	Vivasvat

GLOSSARY

Ananda: Bliss

Astral: Consciousness of senses

Astral body: Spirit body, host of senses and chakras;
pranic body

Aum: Name given to God Consciousness in action; Holy Stream; a mantra

Bhakti: Love of, or for Divinity

Bhakti Yoga: The path of love and devotion, leading to the attainment of knowledge of Divinity through the experience of love, beauty, compassion, and reverence for all life. The path of awakening the heart and going beyond the ego through love for others, and ultimately God

Causal: Consciousness of ideas

Causal body: Subtlest of three bodies, host of the mind

Chakra: An energy center or wheel in the pranic body

Christ/Krishna Consciousness: The Word; God Consciousness in the first form of manifestation

Consciousness: The three states of awareness are: *Conscious*, awareness of body, senses, and breath; *Subconscious* (active in sleep), associated with little or no conscious awareness of body, senses, and breath; *Superconscious*, state of freedom from the delusion that “existence” depends on the body, senses, and breath

Dharma: Duty of one’s Soul; the harmonization of one’s uniqueness within the universal God Consciousness, and the expression of that Satyam, Shivam, Sundaram Consciousness in thought, word, and deed.

Darshan: The presence of a Holy One’s consciousness, holy sight, usually associated with physical presence

Deva: A realized Soul residing in the Astral or Causal heavens

Devotee: One who is devoted to God

Divine Impulse: The Word, Om; “In the beginning was the Word, and the Word was from God, of God, and is God,” manifest all the way to the physical.

Divine Mother: God as formless Consciousness and as manifested Consciousness with attributes or form

Ego: Idea of ownership, sense of “I-ness”, pole with higher nature (dharma) and lower nature (self-centeredness)

Eightfold Path: The steps of The Eightfold Path of Yoga, taught by Patanjali, are: *yama* (moral conduct), *niyamas* (religious observances), *asana* (posture), *pranayama* (control of prana, life force), *pratyahara* (withdrawal of the senses), *dharana* (concentration), *dhyana* (meditation), and *samadhi* (superconscious experience). These are eight steps that allow us to live within our nature of love, harmony, beauty, and joy

Four natural inclinations: Desire for 1) peace, love, or ecstasy (correlates to the Soul); 2) to attain knowledge or power (correlates to Causal/mind); 3) to enjoy, appreciate, and experience beauty (correlates to Astral/senses); 4) for action (correlates to Physical/body)

Four primal instincts/four fountains: The primal instincts for food, sleep, procreation, and self-preservation

God Consciousness: Satyam, Shivam, Sundaram with form, and Satyam consciousness without form

Gunas: Triune qualities of Nature expressed as sattvic (positive), ragasic (active), or tamasic (negative, limited, destructive)

Guru: A stream of Consciousness; dispeller of darkness

Holy One: One who realizes their Satyam, Shivam, Sundaram nature

Hrim: A mantra for invoking the indwelling energy

Humility: A willingness to learn

Ida: A cooling current; one of the three main energy channels in a pranic body

Japa: Repetition of a sacred sound or mantra

Jnana: Wisdom, knowledge

Jnana Yoga: The path of harmony, leading to the attainment of harmony of the Soul and God through direct knowledge and understanding of the Divine Will or Christ/Krishna Consciousness. The path of being a student of life, in harmony with the Wholistic life

Karma: Motion; action; law of motion. Karma can be either binding or non-binding, depending upon intention. *Binding karma:* from those desires that one wants to experience, or that must be fulfilled. *Non-binding karma:* with those desires that one can non-attach from, and/or transform all interest in fulfilling them (usually in association with samadhi-union with God)

Karma Yoga: The path of action, leading to the attainment of knowledge through accepting responsibility of self, home, family, one's community, the international community; living and learning amongst society; doing one's duties joyfully, skillfully, and selflessly

Kingdom of God: The kingdom of God is the Satyam, Shivam, Sundaram Consciousness of God that permeates all life, manifested and unmanifested

Kundalini: Primal energy rising from the gross physical through the seven levels of God Consciousness

Lila/Leela: The cosmic play, both the oneness of God Consciousness in stillness and God Consciousness in motion, Shiva and Shakti ever in union.

Liberation: The realization of one's wholistic nature of Satyam, Shivam, Sundaram

Mayac Sheath: The universal idea of separateness

Mantra: A Sacred vibration or sound that one focuses on to help identify with the sacred nature of the Christ/Krishna Consciousness, and ultimately surrendering into the God Consciousness

Meditation: Calming the mind, breath, ego to experience our true Satyam, Shivam, Sundaram nature

Meditation Yoga: The path of stillness, leading to attainment and realization of the oneness of life through quieting the body, mind, ego, and breath; utilizing and focusing on the Om vibration to attain stillness: “Be ye still and know that I am God.”

Medulla oblongata: The medulla oblongata is located at the base of the brain where the brain and spinal cord meet. It contains the nerve centers that control breathing and circulation. On a subtler level, it is where the prana, the pure energy, enters the physical and astral bodies

Moksha: Liberation

Mukta: A liberated Soul

Mukti: Liberation; freedom into life

Mystic: One who realizes and rejoices in God completely

Mysticism: The study of God through realizing the unmanifested essence and the manifest form are ever in union as the oneness of God. The aim of mysticism is learning to rejoice in God completely

Na Hum: A mantra meaning, “Not this/not that”

Nirvikalpa samadhi: A superconscious state where there is no sense of separation from God as one realizes fully his identity as Consciousness.

Non-attachment: Process of letting go, generally in terms of beliefs and ideas of incompleteness

Om: The Word, Christ/Krishna Consciousness; sound of creation; most sacred of all the mantras; from God, of God, is God

Om Purnam: The perfection of the all-pervading Reality

Om Satyam: Divine eternal love

Om Shakti Ram Rama Shiva Om: Rejoicing in God completely

Om Shalom: Divine eternal grace

Om Shivam: Divine eternal harmony and virtue

Om Sundaram: Divine eternal beauty and joy

Original Sin: Illusion of being incomplete, and needing something from the external to complete us. This illusion is created when we combine the mayac sheath with the individual ego of the Causal realm

Pingala: A heating current; one of three main energy channels in the pranic body

Prana: Life force that permeates all life

Pranayama: Control of life force

Pranic body: Spirit body, host of senses and chakras

Rajasic: The preservation and maintaining aspect of the gunas; neutral, active, expanding

Realized Soul: One who realizes their nature of Satyam, Shivam, Sundaram

Royal Path: Combining Karma Yoga, Bhakti Yoga, Jnana Yoga, and Meditation Yoga

Sabikalpa samadhi: Samadhi with seed; a superconscious state where one will still feel a slight separation from God; in meditation there is identification with one's Satyam, Shivam, Sundaram, but there is a conscious awareness of the Self, and there is usually suspension of breath.

Sadhana: The spiritual practices we do in order to attain enlightenment.

Samadhi: Union with God; see sabikalpa samadhi and nirvikalpa samadhi

Samskara: A mindset; a view of reality that we believe is true, but is incomplete

Sat: Eternal Consciousness

Sat (eternal) *Chit* (knowledge) *Ananda* (bliss)

Satguru: A stream of Consciousness; dispeller of darkness; one who helps prepare the way for the true Guru (God)

Satsangha: Keeping company with those who seek their divine nature

Sattvic: The creative aspect of the gunas; positive, uplifting, joyful

Satyam: Eternal God Consciousness as love; part of the threefold nature of God: Satyam, Shivam, Sundaram

Self: Includes the purity of our soul, and the limitations of our personality

Self Realization: Realization of one's nature as Satyam, Shivam, Sundaram

Shakti: God manifested; the Omnipresent Power

Shalom: Meaning: "Grace of God"

Sin: Defined as "missing the mark," or not experiencing the Satyam, Shivam, Sundaram triune nature of the Soul and God

Shiva: God Consciousness unmanifested in creation; the Supreme Reality

Shivam: Eternal God Consciousness as harmony, Christ/Krishna Consciousness, part of the threefold nature of God: Satyam Shivam Sundaram

Siddhi: Mystical power developed through practice

So Hum: The sound of the breath; also a mantra meaning, "I am this/I am that"

Sundaram: Eternal God Consciousness as beauty and joy; the Aum or Holy Stream, part of the threefold nature of God: Satyam, Shivam, Sundaram

Sushumna: Largest of the three energy channels rising from the base of the spine to the crown

Tantra: The study and worship of God, as both eternal Consciousness without Form, and as the manifested Consciousness of form. Tantra is a dance of form and formlessness, of the Soul and God as the same Satyam, Shivam, Sundaram nature; Shiva and Shakti ever in union.

Tantric life: The path of Tantra was developed to assist the householders fulfill both their worldly duties and their spiritual dharma in a manner that is delightful and uplifting on their journey towards liberation.

Tamasic: The destructive or end-of-pattern aspect of the gunas; limited, negative, destructive

Transcendence: Starts with sabikalpa samadhi and includes the Holy Stream, Christ/Krishna Consciousness, and the absolute God Consciousness without form

Triune nature of God: The Satyam, Shivam, Sundaram Consciousness 1) The pure eternal Satyam Consciousness without form, 2) the Word or Shivam Consciousness, that of the first form, 3) Sundaram Consciousness, inclusive of Satyam and Shivam, manifesting the mayac sheath or idea of separateness (knower and known) becoming the Sundaram Consciousness.

Turiya state: The superior fourth state of Consciousness that is inclusive of the awake state, the dreaming state, and the deep sleep state, and is also beyond those three states. It is attained through harmonization and deep meditation

Upanishad: Literally meaning “sitting close,” which is done through harmonizing with the vibrations and teachings of the Holy Ones and Realized Souls. One does not necessarily need to be in the physical presence of a Holy one or Realized Soul (as this is not always possible) to experience upanishad

Yoga: Meaning “to yoke.” It is the science of uniting the small spirit to the large Spirit

Yogi: One who practices yoga

Yuga: Age; cycle of approximately 24,000 years. This cycle is made up of the Kali Yuga, Dwapara Yuga, Treta Yuga, and Satya Yuga

Recommended Reading

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About the Author

Lee has been teaching meditation and wholistic living to individuals and classes since 1972. He has written books and produced CDs on meditation, wholistic living, Sanskrit chanting, and the Royal Path, which combines Karma Yoga, Bhakti Yoga, Jnana Yoga, and Meditation Yoga. Lee has kept a journal of his life and mystical experiences, which he records in the form of poetry, and has compiled his journals into several books of poetry. He discusses his poetry and mystical experiences in *The Life and Times of a Mystic and a Poet*. Lee currently lives in Phoenix, AZ with his family. He continues to teach meditation, wholistic living, and run his businesses.

For more information about the author, go to:

www.leetimmerman.com

I remember
the life and
times of a mystic and a poet
roses and the sky
above lay upon that altar

there was
music and there was
wine
delicately
flowers in their hair

we are all
pilgrims
to the holy land
on our
to the holy land

I'm just another
traveler
who has set
out on
his I believe journey
was the ancient
banks of the
Nile from which I set
sail
but there are
some who
say is heaven I am
far from been such a long
time been upon this
earth I really don't remember

But I do remember
to be a follower of
love

I have tried to
make
journal,
understand
express the
universality of the
human
experience and
the human
spirit. To record
this
journey from
the
perspective of
someone who has
both
material and
mystical
experiences
throughout life.
Poetry is how i
have tried to express
these wholistic
experiences.



Light Force
Productions

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